THE

CHRISTIAN ADVOCATE.

APRIL, 1831.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LV.

(*Continued from p.* 115.)

3. ***Forgery***, or setting a false name to a writing, or fabricating the whole of a writing, with a view to deceive and defraud—is one of the grossest violations of truth that can be perpetrated; and at the same time it is a most nefarious deed, in relation to the property of another—It breaks two commandments, the eighth and ninth, in one act; being equally a theft and a deliberate lie. Its frequency is a lamentable indication of the prevalence of licentious principles and practice. In the country from which we derive our origin, it was, till lately, invariably followed, when detected, by the punishment of death; because in a commercial community, scarcely any other violation of law could be so injurious. Believing, as I do, that no crime but murder, or that which involves it, should be punished with death, I have marked with pleasure the efforts recently made—I am not sure that they have as yet been successful—to exempt forgery from the list of capital offences in Britain. Yet I wish by no means to diminish in your minds its moral turpitude. It is certainly one of the basest and blackest transgressions of the moral law of God, that can be committed; and the injury that it does to society is also of the most flagrant and inexcusable kind.

4. ***Hypocrisy*** is forbidden by the spirit and scope of the ninth commandment. *Self-deceivers* in regard to their spiritual state, are sometimes, both in scripture and in common discourse, called *hypocrites*. But of such we do not now speak—We here refer to those who, knowingly, make a false and deceitful profession and show of religion; who assume the appearance of piety, and perhaps pretend to great zeal, on purpose to deceive the world, and promote their own temporal emolument; while, in their hearts, they are opposed to religion, perhaps disbelieve and despise it utterly; and it may be, indulge secretly in gross vice. Of such persons it may be said with truth, that their whole life is one series of practical falsehood—one continued lie. Their guilt is beyond description; for the sin they commit is a direct affront to the heart-searching God; being a constant practical denial of his omniscience. It is as much as to say, that if they can deceive man, and escape his censure, they are regardless of the knowledge and displeasure of the Most High. It is worthy of remark, that they who are loudest in the condemnation of hypocrisy, and are apt to charge it on all who are strictly and eminently pious, are often gross hypocrites themselves. While they hate all

religion, and know that they hate it, they are very unwilling that this should be known; and resent as an unpardonable offence, every attempt to invest them with their true character in the view of the publick.

You ought also to be apprized, my young friends, that those are not free from a species of hypocrisy, who are willing and desirous to be thought less anxious about the state of their souls, than they really are. It not unfrequently happens that persons, especially young persons, are, for a length of time, under pretty strong convictions of their guilty and dangerous state, and yet take much pains to keep this from being known, or even suspected, by others.—To avoid it, practices are sometimes indulged in, which wound the conscience and occasion keen remorse. In such a course, there is both guilt and danger of a very fearful kind. I would be very far from advising you to proclaim every serious emotion that you feel; or at any time, or in any form, to be forward and ostentatious in revealing what passes in your minds in reference to your eternal interests. But on the other hand, beware of seeming to be unconcerned about your souls when you really are so; lest you be left of God to become in fact what you are desirous to be thought. Always act at least as conscientiously as you feel; and with prudence and due reserve, disclose the state of your minds to a pious and confidential friend, and especially to your pastor, whose business it is to watch for your souls, and who will rejoice to direct, and as far as he is able, assist your labouring spirits.

5. *Slandering the character of an absent individual*, is a manifest violation of the ninth commandment—It is clearly one form of bearing false witness against our neighbour. In speaking, in my last lecture, on the duties required by the precept before us, I endeavoured to enforce, with reference to this subject, the great gospel principle, of doing to others as we would wish they should do to us—to treat the character of every absent individual as we should desire, and think it reasonable, that he should treat our own. The departures from this rule, which we now consider, are exceedingly numerous, and of very various degrees of criminality—from the uttering of a wilful, malicious, and unqualified falsehood against our neighbour, down to the fault already noticed, of keeping silence when we hear him misrepresented.

As a fair character is of inestimable value to every man, he who blasts or blackens it by a deliberate, slanderous falsehood, is guilty of doing an injury to his neighbour, only less enormous than assassination and murder. Hence the pithy lines of the poet, known, I presume, to the most of you—

"Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his; and has been slave to thousands.
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

In holy writ, slandering and backbiting are placed among the basest and most atrocious crimes that men can commit. "He that slandereth his neighbour is a fool," says Solomon. "Whoso privily slandereth his neighbour, him will I cut off," says David, when professing before God the manner in which he would act, as a magistrate and a sovereign: and "backbiters" are classed by the apostle Paul, in the first chapter of his epistle to the Romans, among the most abandoned and shameless sinners that have ever existed on the earth.

But there is another form of slander, far more common than that of telling a deliberately fabricated and downright falsehood, to the injury of our neighbour—It consists in greatly aggravating or magnifying a real fault; or in giving a false

colouring to something which, in reality, was a trifle, or perhaps no fault at all; in a word, by traducing an absent person's character by placing some action, or some part of his conduct, in a worse light by far, than that in which it would appear, if fairly and impartially represented. In this manner, the precept before us is transgressed with a frequency that is surprising and lamentable. Indeed, the ways in which this command may be violated, are more various than can be specified—Sometimes by mere hints and insinuations, that more is known than is told: sometimes by affecting to fear that there is too much truth in a flying report: sometimes by professing to hope that such a report will turn out to be false: sometimes by expressing a wish, that there were no ground for suspicion: sometimes by mentioning a rumour, with an injunction not to spread it: sometimes even by a significant sigh, or shrug, or smile. Be assured, that in the view of God, the sin of slander is committed in all such instances, and in many of a like kind, which are not, and indeed cannot be described.

6. *Tale bearing and tattling* are nearly allied to slander, and seldom take place without it. The Levitical law contained an express prohibition of this evil—"Thou shalt not go up and down as a tale bearer, among thy people."—[Lev. xix. 16.] In the book of Proverbs, we have it twice distinctly repeated—"The words of a tale bearer are as wounds, and they go down into the innermost parts of the belly." And again, "Where no wood is, there the fire goeth out; so where there is no tale bearer, the strife ceaseth." Never was there a more exact description of an evil, and its remedy, than in these words. A very large part of all the strife and contention that takes place among neighbours and friends, is owing to tale bearing; and remove the cause, and the effect will cease. Never, my dear youth, indulge in this mischievous, but very common vice. Never repeat to a friend, or a neighbour, what you hear another say to his disadvantage; unless it is clearly necessary to put him on his guard against an injury, to which he may otherwise be exposed. Then indeed it is a duty to warn him; but otherwise, you do evil both to him who spoke disrespectfully, and to him to whom you report it. You occasion painful feelings unnecessarily; and perhaps stir up strife, which may produce the most lasting mischief. Many harsh words are uttered hastily, or thoughtlessly, which the speaker himself may afterwards regret; and which would hurt no body but the speaker, if they were never repeated. Tale bearers seldom fail to magnify the evil speaking which they report; and therefore are plainly slanderers, as well as otherwise injurious.

Tattling is often productive of the same effects as tale-bearing; although there be no such intention in the tattler. Solomon tells us, that "In the multitude of words there wanteth not sin; but he that restraineth his lips is wise." Talkative people often say much, for no other reason, as it would seem, but because they are unquiet while their tongues are still—This character is always a contemptible one; and dignity, as well as duty, is concerned in avoiding it. The government of the tongue is a most important point of prudence and duty, to which youth especially should give great attention. They will assuredly find it to be intimately connected, both with their respectability and their happiness, in the whole of their future life.

7. *Exaggeration* in relating facts, is the last transgression of the ninth commandment, which I shall mention. One of the historians of our own country, once observed to me, that in endeavouring to obtain cor-

rect information, in regard to facts and events in our revolutionary war, then recently terminated, it was difficult, almost beyond belief, to find a man, although an eye witness of what he related, who would give an accurate, unvarnished statement, of what he narrated. "I have been ready, said he, to say with David, 'all men are liars.'" He was reminded that David spoke thus "in his haste;" but indeed, my young friends, it is too true, that it is extremely rare to find a man whose words, in narrating facts, convey neither more nor less than the simple truth. Yet this is what a due regard to the command before us will lead us to aim at; and he who reaches the object of such an aim, will at once perform an important duty to his God and his fellow men, and at the same time add unspeakably to the respectability and weight of his own character. It was a high commendation bestowed on an eminent man, "that he always stated facts as if he was speaking under oath." Let it then be a distinct object with you all, to acquire the character indicated by the proverb, "his word is as good as his oath."

WITHERSPOON ON REGENERATION.

(*Continued from p.* 66.)

Acceptance of Salvation through the Cross of Christ.

The next great step in a sinner's change, is a discovery and acceptance of salvation from sin and misery through Jesus Christ. This is the last and finishing step of the glorious work. When this is attained, the change is completed, the new nature is fully formed in all its parts. The spiritual seed is implanted, and hath taken root; and it will arrive by degrees, in every vessel of mercy, to that measure of maturity and strength, that it pleaseth God each shall possess before he be carried hence.

It is easy to see, that conviction of sin which hath been before illustrated, prepares and paves the way for a discovery and acceptance of salvation by Christ. Before conviction of sin, or when conviction is but imperfect, the gospel of Christ, and particularly the doctrine of the cross, almost constantly appears to be foolishness. Or if, as sometimes happens, education and example prompts the sinner to speak with some degree of reverence of the name, character and undertaking of a Saviour, there is no distinct perception of the meaning, nor any inward relish of the sweetness of the salutary truths. But those who have been "wounded in their spirits, and grieved in their minds," begin to perceive their unspeakable importance and value. That mystery which was hid from ages and generations, begins to open upon the soul in its lustre and glory. The helpless and hopeless state of the sinner makes him earnestly and anxiously inquire, whether there is any way to escape, whether there is any door of mercy or of hope. He says, with the awakened and trembling jailer, "What must I do to be saved?"* And with the Psalmist, "Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me.† I have no excuse to offer, nor any shelter to fly to; the works, the word, and the providence of God, seem all to be up in arms against me, and have inclosed me as an enemy to him. O how fearful a thing is it to fall into the hands of the living God! Who shall dwell with devouring fire? Who shall dwell with everlasting burnings? Is there no prospect of relief? Is there no balm in Gilead? Is there no phy-

* Acts xvi. 30. † Psal. xl. 12.

sician there? Wonderful has been my past blindness! I have awakened as out of a dream, and find myself hastening fast to the pit of destruction. What would I not do, what would I not give for good ground to believe that my guilt were taken away, and my peace made with God?"

With what eagerness and earnestness, hitherto unknown, does the sinner now inquire after the way to life? With what solicitude does he "go forth by the footsteps of the flock, and feed beside the shepherds' tents." The sabbaths, and ordinances, and word of God, are now quite different things from what they were before. No more waste of that sacred time in business or in play. No more serenity of heart, because he had been regularly and constantly at church, but an astonishing view of the sins of his holy things; careless, formal, heartless worship. He cries out with the Psalmist, "Lord, if thou shouldst mark iniquity, who shall stand." No more indifferent, slothful, disdainful hearing the word. No more critical hearing the word, that he may commend the ability, or deride the weakness of the preacher. With what concern does he hang upon the sacred message, to see if there be any thing upon which he can lay hold? He then hears that "God is in Christ, reconciling the world to himself." The very news of salvation, the bare mention of pardon, is now a joyful sound. It rouses his attention, it awakens his curiosity, and he sets himself to weigh and ponder the important intimation. He hears that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.* Is there then," says he, "hope of mercy with God, whom I have so long forgotten, and so greatly offended? hath he indeed loved a guilty world? hath he loved them in so amazing a manner, as to send his only begotten Son to save them from destruction? How great is the giver, how wonderful the gift, and how undeserving the objects of his love!"

Here perhaps a difficulty may occur. "It may be so," says the soul; "but are all the children of Adam the objects of divine love? Shall every sinner be a partaker of divine mercy? Surely not. How then are they distinguished? Perhaps he intends only to save a few of the least unworthy, and to glorify his justice and severity in the condemnation of the most eminently guilty. What then have I reason to expect? None, none, none of any rank, so criminal as I. I have sinned early, and I have sinned long. I have sinned against the clearest light and knowledge. I have sinned against innumerable mercies. I have sinned against the threatenings of God's word, the rebukes of his providence, the checks of my own conscience, and the unwearied pains and diligence of ministers and parents. I have burst every bond, and torn in pieces every restraining tie." How many gracious promises present themselves immediately, to extinguish this fear? "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool; if ye be willing and obedient, ye shall eat the good of the land.*—Him that cometh unto me, I will in no wise cast out.†—Wherefore also he is able to save them to the uttermost that come unto God by him.‡ And the Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water

* John iii. 16, 17.

* Is. i. 18, 19. † John vi. 37.
‡ Heb. vii. 25.

of life freely."* To these promises may be added many scripture examples of first-rate sinners, saved by the power of God, that none may despair. An idolatrous Manasseh, an unrighteous and oppressive publican Zaccheus, an unclean Mary Magdalene, and a persecuting Saul. Then is the soul brought to acknowledge and adore the matchless love of God; to repeat and adopt the words of the apostle Paul; "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

The sinner, in such a situation, is wholly employed in alternately viewing his own deplorable character and state on the one hand, and the sufficiency and efficacy of the remedy on the other. As these take their turns in his mind, his hope rises or falls. Perhaps when he again reflects on the infinite number and heinous nature of his offences; when he considers the holiness and purity of God's nature and law, he is ready to bring all into question, and to say, "How can these things be? Is it possible that all this guilt can be passed by, is it possible that it can be forgiven and forgotten by a holy God? Is he not of purer eyes than to behold iniquity? Is it not said, that evil cannot dwell with him? That sinners shall not stand in his presence? How then can I presume to approach him? I, who have been so daring and obstinate a rebel? What reception can I expect to meet with, but, Bind him hand and foot, and take him away, and cast him into utter darkness; there shall be weeping and gnashing of teeth."†

To remove this distrust, and assure his heart before God, he is informed of the foundation of his hope, that salvation comes by a Mediator. He undertook our cause, he purchased redemption by his precious blood. Hear him saying in the councils of the Most High, "Sacrifice and offering thou didst not desire; mine ears hast thou opened. Burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart."* Hear also in what manner he executed this gracious purpose. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."† Let us also see how this matter is represented in the New Testament. "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus.‡ For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."§

It is through this man, and through his blood, that "repentance and remission of sins is preached to all nations." Is not this a sufficient and stable ground of hope? In the substitution of our surety, we see a way opened for the reception and restoration of sinners, in a perfect consistency with all the divine perfections. The spotless purity and holiness, the strict and impartial justice of God, seem to raise an insuperable obstacle to our admission into his favour; but in the sufferings and atonement of our Redeemer, we see how he may testify his abhorrence of sin, and punish it, and at the same time show mercy to the sinner. There is a perfect harmony of all the divine

* Rev. xxii. 17. † Matt. xxii. 13.

* Psal. xl. 6, 7, 8. † Is. liii. 5, 6.
‡ Rom. iii. 25, 26. § 2. Cor. v. 21.

attributes in this design, and particularly a joint illustration of mercy and justice. This is the gospel of Christ, the blessed and reviving message brought unto the world by the Prince of peace. This is "the record which God hath given of his Son."

How welcome, how reviving this, to the discouraged convinced sinner! His very concern and fear, when proceeding upon proper grounds, arises from a view of the infinite evil of sin, so provoking to a holy God. But in this plan laid by divine wisdom, he sees the guilt of sin sufficiently expiated by a sacrifice of infinite value. "For we are not redeemed with corruptible things, such as silver and gold—but with the precious blood of Christ, as of a Lamb without blemish and without spot."*

He compares and contrasts, if I may so speak, the greatness of his guilt with the price of his pardon. Then appears, with new and uncommon force, the greatness of this mystery of godliness, GOD manifested in the flesh. A victim no less considerable than the eternal and "only begotten" Son of God, "the brightness of his Father's glory, and the express image of his person." What is it that cannot be purchased by this marvellous exchange? The believer sees with adoring wonder, the justice of God more awfully severe, in awaking his sword against the man who was "his fellow," than if the whole race of offending men had been irrecoverably lost. At the same time he sees the unspeakable dignity and majesty of God, in his infinite and truly royal mercy, great in itself, and greater still in the way in which it is dispensed. "Herein is love indeed, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."†

I cannot help here observing, that this salvation is so amazing, so wonderful in its nature, and so far removed from any thing we know among men, that we are in danger of being put to a stand, and can scarcely conceive it possible. But on the other hand, when we consider that it carrieth not upon it any of the marks of human wisdom, we are naturally led to say, "Salvation belongeth unto God.—His ways are not as our ways, nor his thoughts as our thoughts." Therefore when conviction of sin makes us feel the necessity, and discovers the glory of our Saviour's atonement; we may both rest assured of its truth, and triumph in its power. We may say with the apostle Paul, "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."*

* 1 Pet. i. 18. † 1 John iv. 10.

* Rom. viii. 33, 34.

From Mrs. Hale's Ladies Magazine for August.

SABBATH STILLNESS.

'Tis Sabbath morn—how calm and still!
Forest and grotto, glen and hill.
Palace and cottage feel the hour,
And the deep silence falls with power
On mighty cities, and the proud
Have in the soothing stillness bowed.

Europe, o'er thee, shines Bethlehem's star,
And thou art still!—The haughty Czar,
Upon his gilded cushion kneels,
And as a lowly subject feels;
And Moscow's walls around are still—
'Tis Sabbath on the plain and hill.

Dark, warring Greece, so long unblest,
Now hails the morn of holy rest,
And Gallia's millions own the day,
And Britain bends her proud array;
The Switzer shuts his cottage door,
And feels the Sabbath's soothing power.

Afric, long sunk in darkness dun,
Blesses the Sabbath's cheering sun;
On Asia, and her southern Isles,
This morning's sacred stillness smiles;—
While our new world with joy doth share
The hallowed calm, the hush of prayer!

Where'er the Christian footstep treads,
This peaceful Sabbath stillness spreads;
There's stillness 'neath the lordly dome,
And stillness in the lowly home.—
Be still—for God the day has blest—
Be happy—'tis the good man's rest.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 154.)

Rigi Culm, Switzerland,
August 28th, 1828.

Friday.—Last evening I broke off journalizing, rather abruptly, just as the sun, in all his glory, was sinking behind the Alps, whose snowy summits tinged with purple and red and blue rays, shone like vast heaps of variegated flowers. The wreaths of mist and sunshine floating along the horizon, and the long shadows projected by the immense cross erected on the very pinnacle of the mountain, and those of the visiters stretching out for many miles before the eye, were the only things about this glorious sunset, which struck me as peculiar to this spot. The prospect, however, from the tall wooden stage or open observatory, on the top of the Rigi, is said to be the most expansive and magnificent of all views; and that you may form some idea of it, I will enter into some details—The sublimity of nature, however, is inconceivable, from mere description—it must be *seen*. When at Lucerne, one of our party purchased a pocket map called the Panorama of the Rigi, by means of which the most interesting objects now in view can be readily determined. On one side, the chain of the Alps, sparkling with perpetual snows, stretches on the right and left to a vast distance, separating Italy from Switzerland. The northern horizon comprehends all the area circumscribed by the Rhine, from the lake of Constance to Basle, and includes all the northern and central cantons as far as the Jura. Within this circuit fourteen lakes are visible; and among the mountains, the most interesting and conspicuous are the entire range of the Bernese Oberland—the Sentis—the lofty peaks of the Forest Cantons—Mount Pilatus, and some others. On approaching the verge of the Rigi, and casting the eye into the immense abyss, deepening almost vertically for nearly six thousand feet below, the picture is sublime. Villages like little dove cots, or heaps of shattered rocks; lakes, and patches of cultivated ground, though acres in extent, are dwindled into little shining spots of green and silver; and waterfalls, dashing down lofty precipices, seem motionless, and like strips of white ribbon. The eye becomes giddy in gazing upon them. The natural wildness and grandeur of the objects less distant, are also striking. The vast forests of pine on the sides of the mountain, thrown into surges of verdure by the evening breeze, with the golden sunshine gleaming at the same time through their dark foliage—the jutting crags rearing their heads above the trees—the unfortunate valley of Goldau, with the fatal Rossberg near it, all contribute much to this wonderful scene. The beauty and grandeur of this landscape made a comparatively feeble impression on me, from having been familiar with the sublime views from the summits of our own Catskill mountains. There are, however, some interesting phenomena quite peculiar to this scene. The rocky pass, the broad lake, the verdant valley, and the rushing torrent, are attributes of other hills—but in Switzerland alone are these to be found interspersed with the magnificent glacier, and the snow capped summit.

About an hour before sunrise, we were called to prepare ourselves for another view of the scenery I have just attempted to describe. The sky was remarka-

bly clear. We stood near the foot of the great cross, and gazed with new delight on the panoramick view, of about three hundred miles in circumference, displayed before us. It is at this time, when the vapours of the night have not begun to arise, that the details of this great geographical map are the most clearly discerned. The *Alpine horn* was now blown by one of its usual minstrels, to inform us of what we all knew, that the sun was just peeping above the horizon; and when the full broad eye of day poured his level beams upon us, we paid the *piper*, and retired to breakfast. At the door of the inn, we found a cripple with a variety of curious toys, made from a red kind of cedar, or larch, which grows on these mountains—they were beautifully carved, and for a few *batz*, the current coin of this district, we obtained a few specimens.

About an hour and a half after sunrise, we prepared to descend the mountain, by the path which passes over the ruins of Goldau, and terminates at the village of Art, on the opposite side of the Rigi to Weggis, where we commenced our ascent yesterday. Just before we set off, I hastened to the verge of the mountain, in order to throw a last look into the vast abyss—but what was my surprise, and delight, and awe. The magnificent landscape which I had but a short time ago been admiring, was now completely obscured by the rising dews of the morning—and the immense concave below, was filled with heaps and wreaths of soft and glittering mist.

> I am giddy—clouds
> Rise curling fast beneath me, white and sparkling,
> Like foam from the roused ocean.

This spectacle was far more interesting than the rays of the morning, or the shadows of evening, stealing over the cloud-capped summits of the surrounding peaks. Sometimes an opening would occur in the mist, occasioned by the passing breeze, and then the eye might catch a glance of little verdant spots, or shining lakes, or pigmy villages, lying far beneath. These vapours of the night, which now hang on the hills far below the eye of the spectator, and which appear like a wavy ocean of mist, often rise, when the air is perfectly calm, in a smooth, broad, dense column, from the surface of which, as from a polished mirror, is reflected the large cross on the top of the Rigi, the figures of the visiters, and every other object which happens to pass before it. A bright arch, tinted with all the colours of the rainbow, commonly encircles this beautiful aerial picture. The Fata Morgana painted on the clouds in the harbour of Messina—the Phantom Ship floating in the air near the Cape of Good Hope—and the *looming* of objects at sea, are all produced by the same concurrence of circumstances. May not the famous cross, seen by the Emperor Constantine, be accounted for in a similar manner?

As we descended the mountain on foot, with a guide to carry our baggage, we passed a remarkable opening in the ground, into which we threw heavy stones; and then upon looking over the sides of a precipice, we saw them issue from a crevice a thousand feet below. Farther down, we passed the chapel of "Our Lady of the Snows," a favourite resort of pilgrims, and full of ex votos. At the *Hospice*, near this place, we stopped to rest, and obtained, with other refreshments, some Kersh water, a kind of spirit distilled from the cherries which grow in abundance throughout Europe. Near the Hospice, a stream, called the Aa, rises; and after dashing and foaming for some distance near our path, descends through a ravine of the mountain to the lake of Zug, at Art. On

this route to the Culm of the Rigi, there are a number of stations visited by Roman Catholick pilgrims —in one of the little chapels we saw an image of the Saviour, stained with blood, as large as life, prostrate on the ground, with an immense cross pressing him to the earth.

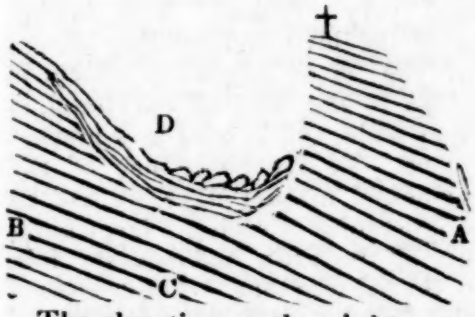
After a fatiguing descent of about four hours, we arrived in the valley, between the Rossberg and the Rigi, and paused for awhile on the ruins of the village of Goldau. In 1806, after many premonitions of some mighty catastrophe, the whole upper surface of the Rossberg began to move, slowly at first, but afterwards with such rapidity, that in a few moments five villages in the valley of Goldau, and all their inhabitants, were suddenly buried deep beneath the ruins. It is said, that at the moment of the fall of the Rossberg, a party of ladies and gentlemen from Berne, eleven in number, were walking from Art towards Goldau, in order to ascend the Rigi; seven were about two hundred yards in advance of the others, and just entering the village—All at once the party behind were alarmed by a flight of stones passing swiftly through the air over their heads; thick clouds of dust obscured the valley, and loud and frightful noises were heard. As soon as objects could be discerned, they sought anxiously for their friends, but all in vain—the town of Goldau itself had disappeared, beneath heaps of rubbish one hundred feet in depth, and the whole valley presented one wide scene of desolation and chaos.

The slides which have taken place in the northern parts of the United States, particularly those which happened in August, 1826, on the White mountains of New Hampshire, are of a very different character. There the rocky face of the mountain was left bare; the earth and the trees, by which it was covered, being stripped from it by torrents of rain and storms of wind; but here, a portion of the mountain itself has been uprooted from its foundation. These terrible catastrophes enable us to form some feeble conception of the effects of that awful deluge, which once swept over the highest hills, and overwhelmed in desolation and death the fair frame of nature. Steele, in one of his papers in the Spectator, has a fine passage on this subject, which has been called a funeral oration over the globe. "Let us now (says he) reflect on the transient nature of the earth; how by the force of one element breaking loose on the rest, all the beauties of nature, each work of art and every labour of man, are reduced to nothing; all that once seemed admirable is now obliterated; all that was great and magnificent has vanished, and another form and face of things overspread the earth. Where are now the empires of the world—where the imperial cities, the pillars, trophies and monuments of glory?—what remains, what impressions, or distinctions do you now behold? But not the cities only and the works of men's hands, but the hills and mountains and rocks, are melted as wax before the sun, and their place is no where to be found; all have vanished and dropped away, like the snow that once rested upon their summits.

"What does not fade? The tower, that stood
The crash of thunder and the warring winds,
Shook by the slow but sure destroyer, Time,
Now hangs in doubtful ruins o'er its base;
This huge rotundity we tread, grows old,
And all these worlds that roll around the sun—
The sun himself shall die, and ancient night
Again involve the desolate abyss."

Nothing is left of Goldau but the bell which hung in its steeple, and which was found about a mile off. This avalanche of rocks from

the Rossberg, glanced with prodigious velocity across the valley, and ascended a considerable distance up the side of the Rigi. The following transverse section of the two mountains, will perhaps give you a clearer idea of what I have described.



The elevation on the right, surmounted by a cross, is intended for the Rigi; that on the left is the Rossberg—the valley of Goldau lies between. The lines running in the direction B, C, show the inclination of the strata, all dipping at the same angle. Near D was situated the unfortunate village of Goldau, overwhelmed by the *slide* from the mountain above. At A commenced the irruption of mud down the Rigi into the lake Lucerne, and which swallowed up the district of Weggis. The Rigi rises between five and six thousand feet above the valley, and the Rossberg nearly four. As these mountains are composed of alternate strata of rocks and argillaceous earth, which incline at an angle of twenty-five or thirty degrees, the introduction of water from the melting snows and heavy rains, through crevices or by infiltration, softens the argillaceous earth, till it becomes a viscous mud, over which the superincumbent rocks slide into the valleys below, sweeping with resistless impetuosity every thing before them.

We now left this scene of desolation, and walked on to the village of Art, situated at the southern extremity of the lake of Zug. With some difficulty we obtained a boat to convey us to Zug, where our carriages were in waiting, to take us to Zurich. Our excursion on the water was very agreeable, after our long and fatiguing walk from the top of the Rigi. The town of Zug has a very antiquated appearance. It was destroyed by the Helvetians when they attempted to emigrate into the Roman provinces, in the time of Cæsar. Its Roman name was Tugium. It also suffered from a *slide*—In 1435 two streets, and a part of the wall of the town, suddenly slipped into the lake. The chief magistrate of the canton was then drowned, but his infant son was found floating in his cradle, and lived to succeed to the honours of his father. While dinner was preparing, I visited two or three very old churches, and enjoyed some fine views of the lake and its environs. In the *ossuary* of one of the chapels, a number of skulls are prepared, with the names of the individuals annexed. We sat down to an excellent dinner, in company with a newly married couple, and were quite amused with the tender and polite attentions of the young pair.

"Love rules the court, the camp, the grove."

The distance from Zug to Zurich is about fifteen miles, and the road possesses but little interest, though the farms around seemed well tilled. It passes also over the field of battle, where the reformer, Ulrick Zuingle, lost his life, fighting in the ranks of the Zurichese Protestants, against a numerous Catholick army.

The sun was but a few degrees above the horizon as we approached Zurich. From an eminence, we enjoyed a fine view of the magnificent scenery of the lake of Zurich, wholly different in its features from that to which we had been accustomed for some days past. The whole of the banks of the lake opposite to us, as far as the eye could reach, seemed studded with little white villages, sur-

rounded by green pastures, and with innumerable farm houses amidst groves of trees. Zimmerman, you know, was a native of this town. He was a favourite author with me in my younger years, and I now had an opportunity of estimating the correctness of his beautiful description of this spot. The sunset effect on the glassy lake, and the surrounding scenery of Zurich, I had often admired, at a period when there was but a very faint probability of ever witnessing it for myself. At a distance, the town seems surrounded by verdant slopes, descending gradually to the river Limmat, which issues from the lake, and divides the city into two unequal parts. Our coachman drove us to the Sword tavern, close by a wide bridge which crosses the blue waves of the river, where a dish of good tea, and some other refreshments, more substantial, soon made us forget our past fatigues.

Saturday, August 29th.—Since I left England, I have seen no place where I should better like to reside, than in the neighbourhood of Zurich, if ever I should become an exile from *home*. There seems to me to be more domestick comfort here, than in any other part of Switzerland. This city is interesting to the tourist, from a number of circumstances, exclusive of its delightful locality. Besides being the residence of many eminent theologians, here, in 1523, the glorious reformation was introduced by Zuingle; and here the celebrated Lavater received his death wound, a few steps from his own door, by one of the French soldiers under Massena. Its high literary reputation, in former times, obtained for it the appellation of the *learned Zurich;* and at present the multitude of its publick institutions demonstrate the benevolence, the science, and the enterprise of its inhabitants. Among the remarkable edifices shown to the stranger, we have, *of course*, those inhabited by Zuingle, Lavater, and Zimmerman, that of the tyrant Gessler, and the one Charlemagne occupied during his visits here. Many of the publick buildings are handsome, but the architecture of the houses, generally, is tasteless and mean, and the streets are narrow and very crooked. The bridge over the blue and rustling waters of the river Limmat, which is close to the door of our hotel, is very wide, and is used as a market place. To-day being one of the principal market days, we had an opportunity of seeing a large number of the town and country folk collected together. The dresses of the females, and the trappings of the horses, displayed more neatness, taste, and skill, than we witnessed in any other part of Switzerland—perhaps this may be owing to the number of English families who reside here. Another peculiarity is, that not a beggar is to be found in all the Canton, though its population is very numerous.

Our three South American friends bade us farewell—they proposing to make an excursion to the baths of Baden, and we, in a few hours, to set off for the Falls of the Rhine. I cannot part with these gentlemen, without remarking, that I never met with three brothers more affable, intelligent, and *harmonious*. There are a number of open spaces before many of the publick buildings, furnished with seats, and planted with groves of linden trees. While Dr. G. and myself were walking in one of these promenades, called the Lindenhof, a fine terrace elevated an hundred and twenty-five feet above the Limmat, the three brothers passed in their carriage along the bank of the river. We waved our handkerchiefs to each other, and saw them no more. In old times, on this terrace, once stood the palaces of some of the Roman functiona-

ries, when ancient Thuricum occupied the site where Zurich now stands.

The road between Zurich and Schaffhausen, not far from which town the Falls of the Rhine are situated, possesses but little interest to the traveller, after the views of the lake and its immediate neighbourhood are lost sight of. The bold, peculiar, and romantick features of the scenery of Switzerland, which we have been admiring for many days past, are gradually fading from the view, as the road approaches the mighty river Rhine. We passed several extensive forests of firs; indeed, the whole of this country is, I think, more thickly covered with trees, than any of our *middle* States. As we rode along, the country people familiarly nodded to us, as they do to the traveller in New England—we were, therefore, obliged to look askance at the rich red stockings of the females, displayed, according to the fashion of the Canton, almost from top to toe. A short distance before reaching Schaffhausen, the road passes not far from the banks of the Rhine, so that we perceived the spray of the cataract, and heard the dull and heavy roar, peculiar to the precipitous rush "of many waters." I was desirous to leave our carriage, and visit the falls immediately; but my motion to that effect, was overruled by the majority of the party.

Schaffhausen, the capital of the Canton of the same name, appears to be a dull, uninteresting town, though its situation, on the banks of the Rhine, gives it many advantages. It was founded at a very early period, being originally a few storehouses to receive goods conveyed along the river, and from thence to be transported, by land, to boats below the falls. Hence its name in English, skiff-house. There are some mills and manufactories in the vicinity. The Protestant religion is established here, and I hope to visit some of their churches to-morrow.

The Crown hotel, at which we stopped, was all in confusion—the best rooms being secured for the Russian Archduchess Michael, and suite, who are expected here to-morrow. The Grand Duke is now fighting the Turks at Shumla, and his good lady takes this opportunity to visit her friends in Germany. We sat down pretty late in the evening, to a very profuse and dainty supper, which we all welcomed with keen appetites. The wine was from Neufchatel, and we all thought it remarkably good—the cheese was from the Canton of Glaris, and was of the celebrated green kind, called chapsigre, or, as we say at home, sapsago. The herb which gives it its strong and peculiar odour, is here called trifolium odoratum. In Pennsylvania, an imitation of this cheese is prepared, by using a number of odoriferous plants to give it a perfume and flavour.

This evening we were obliged to resign our carriage and horses, which we hired a week since at Lausanne—no persuasion or inducement could prevail with our honest coachman to accompany us any farther—This we regretted exceedingly, not only on account of his faithfulness and care, but because our landlord informed us that all the post horses in Schaffhausen, and its neighbourhood, were engaged as relays, for the Archduchess and her suite. How long, therefore, we may be obliged to remain here, I cannot tell. After leaving this place, the next town we expect to stop at, is Friburg, in Germany. It will be our first step *towards* home—would that it were the last.

Sunday, August 30th.—I rose this morning with the expectation of passing a quiet and retired day. The streets of this Protestant town were remarkably still; scarcely a passenger was to be seen, until the

bells of a neighbouring church gave the signal for publick prayers. I followed a number of the inhabitants, most of whom had books in their hands, into a very old place of worship, called, I think, All Saints. The house was but thinly attended; and as the service was in an unknown tongue, my own reflections were my only monitors.

On returning to the Crown, I found that Mr. G., our travelling companion, who speaks German, had procured a carriage and horses to convey us to Friburg, and that it was proposed to set off immediately—We were to ramble along the banks of the Rhine to the falls, near which our coachman was to meet us.

The falls of the Rhine have been so often described, that I need not be very particular. Having heard so much of their grandeur, and having seen the mighty cataract of Niagara, and the grand cascades at Trenton and Cahoos, in the State of New York, I must say I was a good deal disappointed. No one, however, can contemplate such an object as this, without emotions of awe and sublimity. The best view is from a wooden balcony projecting from the rock, close to the precipice over which the greatest volume of water descends. The river is chafed into foam and fury, by the enormous masses of rocks which lie in its sloping bed, for some distance before it is projected into the deep abyss below. The falls of Niagara, and those of the Cahoos, descend in nearly an unbroken sheet; but here the waters are divided into a number of different cascades, the most impetuous of which rushes between two huge rocky pillars. The surrounding natural scenery is bold and picturesque, but is very much debased by several offensive objects. The cultivated fields in the neighbourhood of Niagara weaken very much the effect of the mighty cataract; but the dreary and savage character of the landscape around the Cahoos, is much more in harmony with the wildness of such scenes. The falls of the Rhine are about seventy feet high. There is what they call an ancient castle, on an island just in front of the cataract, in a darkened chamber of which, a *camera obscura* is placed, for the exhibition of this ever-moving picture. We admired it exceedingly. As to the castle, it seemed to me nothing but a paltry old mill, which ought to be levelled to the earth, as it spoils the scene. It belonged, however, to an ancient noble family, who flourished before the foundation of Schaffhausen.

Our road passed through the part of Germany adjacent to Switzerland; and I felt no little regret at bidding a long farewell to the charming scenery of that romantick country. We travelled all day, in the famous district called the Black Forest. A considerable part of the land is now under the cultivation of an orderly and industrious people; and the forests are no longer infested by those bands of robbers, who frequently committed such horrid deeds of murder and rapine on the traveller, in former times. We passed several ancient castles and monasteries, and as the shades of night began to gather round us, we entered a thick and extensive wood. We had all fallen into that sort of *reverie* which most travellers experience towards the close of a monotonous day's ride—the usual conversation was of course suspended, and each mind was busily occupied in musings on the past, and in anticipations of the future; or was indulging in those thrilling and strange fancyings, which the ancient deeds of war and crime committed in this forest, were peculiarly calculated to excite. The darkness of the evening increased; and as the road became more diffi-

cult, our coachman was obliged to leave the box, and lead along the horses. In this situation, as we were winding round a narrow valley, just at the verge of the forest, we were all roused by a light starting up in the wood, on the opposite side of the valley, which we had a few moments before passed. On looking out of the carriage, I saw, at some distance, the grim visages of three men, by the torch light, running towards us. Our coachman informed us that there was no habitation near this spot—and as spectres and banditti are both common in the forests of Germany—our driver seemed most fearful of the first—He quickly mounted the box, and urged forward his horses, in spite of the darkness and danger of the road, till the apparitions were left far behind.

When we were safely lodged for the night at an insignificant inn, the adventure I have just described, and the superstitious fears of our driver, afforded us a good deal of amusement—but we were none of us disposed to be very merry during its continuance; for, as the poet says,

> **Affairs that walk**
> **(As they say spirits do) at midnight, have**
> **In them a wilder nature than the business**
> **That seeks despatch by day.**

Monday, August 31st.—We set off early this morning on our road to Friburg. Though we have been some time in Germany, in this part of it I could not perceive any remarkable difference between the manners and customs of the people, and those of Switzerland—the change from Schaffhausen to the Black Forest was not so great as we often noticed in passing from one Swiss Canton to another. Our route did not conduct us over the most interesting parts of the Black Forest, which includes one of the largest chains of mountains in Germany. About twelve miles from Friburg, we entered a deep pass in the hills, named the Hellenthal, or Infernal Valley: through this, General Moreau, the only French general of any distinction I recollect ever to have seen, except a dancing master, made his famous retreat in 1796. It has quite a terrifick appearance, the rocks being heaped on each other, as if by some tremendous convulsion of nature. Near this spot I examined a grist mill, on the Dreysam, a small stream which passes near Friburg; it was miserably deficient in every mechanical convenience, and might have been constructed in the early periods of Teutonick history, for the use of the warriors who annihilated the power of the old Romans.

There are three towns in Europe which have the name of Friburg—the one in Switzerland, which I have already spoken of—the place where the celebrated mineralogist, Werner, resided—and the city in which we now are. Luckily there are but few objects of curiosity to detain us here. The Cathedral, or Minster, is said to be one of the most beautiful and perfect old churches in all Germany. It was founded by Conrad, Duke of Zähringen, about 1150, and the tombs of the princes of that name, now in the building, are magnificent. Its tall and well proportioned spire, and its large windows of painted glass, are also admired very much. The image of the Duke is on the sign of our hotel, where we found a sumptuous *table d'hote* spread, on our arrival. We saw, marching through the streets, a corps of a thousand of the best looking and well disciplined soldiers in the world—they formed, once, a portion of Napoleon's grand army.

After dinner, having made further arrangements with our driver to carry us to Strasburg, we set out on the road to that place. After passing through a highly cultivated country, interspersed with villages and farm houses, we stop-

ped, late in the evening, at a convenient inn, just beyond the walls of an old town. I must not forget to mention, that we passed, on the road, the Archduchess Michael, and all her train—and truly the Russians made quite a formidable appearance. She rode in a fine barouche, and we saw her distinctly. Her female attendants had full and fair features, though we did not think them handsome.

"Methought she looked at us—
So every one believes that sees a Duchess."

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

MENTAL SCIENCE.

Elements of the Science.

The first principles of every science are few and simple; but their relations, combinations and uses, are very numerous. This is emphatically true of mental philosophy.

By *elements* we mean the first principles of the science. If we speak of language, letters are its first principles or elements; of the science of numbers, the ten digits are its elements. So of mental science, the *faculties* of the mind, and the *rule* or *principle* of classification in examining the phenomena, are the elements. Strictly speaking, the faculties, capabilities, or properties, are the elements; but inasmuch as we cannot proceed a single step without observing some general law of mental operations, which discovers the primary relations of those phenomena to the character of their respective faculties, we consider it right to incorporate the principle of classification with the elements of the science. But if any object to this, we have no very strong objection to its being considered a secondary principle.

Mind is the subject, its properties or *faculties* are the elements; and the whole mental phenomena, developing their character, relations and uses, are to be classed and described, to form a complete system of mental science.

Our first inquiry respects the *mind* itself, as that to which all the elements belong.

Of mind itself, we are not conscious, but only of its exercises. We are, however, as certain of the existence of mind as of any fact whatever. There are several ways in which we arrive at certainty; the most important which concern the present philosophy are *intuition*, *consciousness*, and *inference*.

The first two are simple and difficult of explanation; the latter is complex and admits of extended illustration, but it belongs more properly to dialectics. We omit, for the present, any extended illustration of either; but it may be proper to say, that what we know by *consciousness* and *intuition* is certainty. The difference between these two mental acts is perhaps not very wide, yet they are easily distinguished one from the other. By one we take cognizance of exercises and properties,—and by the other, of their simple and necessary relations. We know by consciousness the exercises, *thought*, *feeling*, and *volition*; and we know by intuition, that *something* thinks, feels and wills. We know by consciousness, the difference between perception and feeling; and by intuition that there is a difference between the capacity, or adaptedness, to perceive and to feel.

The famous enthymeme of Des Cartes, "*cogito, ergo sum*," does not describe the mental process, because the knowledge of our thought and existence are simultaneous, without reasoning on the subject, and with complete certainty. The process is too simple for explanation, and the fact is intuitive: no argument can ascertain it with more certainty.

Of the *essence* of mind, we are profoundly ignorant, and so we must remain, while our spirits are so intimately connected with their material habitations. How it may be when our minds are disembodied, must remain hidden from our view, while we dwell on earth. We can speculate concerning it, but knowledge we have none. There are, however, some things concerning the mind which we can *certainly* know,—others, *satisfactorily:* and there are some others of which we may have *probable* knowledge. Take the following specimen for illustration. The mind's *existence* is certainly, because intuitively known,—its *operations*, because of them we are conscious,—its *immateriality*, because the nature of all its known properties differs from those of matter,—its *immortality*, because its moral relations, and revealed destiny require it, according to that gospel which brings life and immortality to light.

The mind's moral character may be *satisfactorily* known, because its feelings may be compared with a perfect moral rule, capable of being examined. The expansion of its capacities, when it shall be separated from the body, is *probable*, because this is according to its known history in its present frail tabernacle, and in harmony with some intimations of God's revelation.

We are aware that it has been said, mind is only *exercise;* and because we are conscious of nothing antecedent, therefore nothing else of mental character exists. This sentiment has been variously modified. By some it has been made the ground of materialism; and great efforts have been made to prove that matter, peculiarly organized, is capable of thought, feeling and volition. By others it has been contended, that all those exercises commonly styled mental, are produced *immediately* by the author of our being. The conclusion from this doctrine, as it seems to us, must be, that there is only one intelligent agent in the universe. Others say that action is the essence of mind, and that those evanescent, ever varying phenomena, called thoughts, feelings and volitions, constitute the mind.

It is worthy of remark, that the latter speculation has been applied in all its principles to matter. Thus one class of philosophers has attempted to deprive us of mind, another has attempted the same with matter, and both have been equally successful and rational. As well might a man undertake to prove that he has no existence, as that he has no permanent subject of the constantly diversified intellectual phenomena; that is, has no mind distinct from exercises. We know not how to guide any man's mental process to convince himself that he exists, or that he has a mind, if he denies or doubts the facts. A man who will not trust his consciousness and his intuition, should rather seek relief from medicine than philosophy.

We think it sound pneumatology, and unassailable truth, to assert that we have intuitive knowledge of both existence and mind. We should think it quite as philosophical to talk of motion without any thing being moved, as of mental exercises without a mind—antecedent to, and distinct from, the exercises themselves.

What is mind? We cannot answer essentially, but we can answer the question relatively: and that with rational satisfaction. It is a spiritual substance, which thinks, feels and wills. It is the permanent subject of those numerous and diversified phenomena, of which we are conscious, and which differ in their nature and laws from all that pertains to matter. This is mind—simple, uncompounded, not consisting of parts or organs, but indivisible and unique. Its capacities we shall attempt to describe,

but not its essence. It is proper here to state, there is a mental process, in the form of an argument, approximating certainty, for the immateriality of mind. The process is similar to that by which we prove the existence of matter. By our senses we take cognizance of certain properties, which must belong to something beyond human cognizance. This something, we call matter—not because we know its essence, but can judge of its properties. The material substance, in all its masses, atoms and forms, is unintelligent. We take this upon the authority of our senses; and their testimony is corroborated by the history of its creation and government, in the word of God's revelation to man. Those properties of matter—each, and all together, unintelligent—must belong to something in its nature unintelligent. Now by consciousness we know certain properties and phenomena, entirely different in their uature from all the phenomena and properties of matter. This character is intelligence; hence, the substance to which they belong must be entirely different from matter: we call it mind, intelligent spirit. If there be any truth in philosophy, the results of this process are truths. But after all, this is not the process by which the mind originally arrives at these results. Every intelligent man takes the knowledge of his own existence, and the nature of mind, as far as he knows any thing of its nature, upon the authority of his own *intuition;* his knowledge of the phenomena of mind, upon the authority of his *consciousness;* and his knowledge of external objects, upon the authority of his *senses.* We must take these things upon such authority, supported by the intimations of revelation, without philosophical proof; but if any man cannot do this, we should think his best remedy would be a mad-house. When facts are known, we may class them, use them as arguments, point out their relations, and show their dependence one upon another. But a man, who has so employed his philosophy as to produce a doubt or denial of his own intuition, consciousness, senses and experience, must be left to the enjoyment of his blank scepticism.

Our next inquiry is the *principle of classification,* by which we distribute and arrange the phenomena of mind. We introduce this inquiry in this connexion, for reasons which will be obvious from its use; and because many different classifications have been made by metaphysicians. The latter reason seems to render it important that we should carefully examine and settle this principle, before we examine the capacities and their phenomena.

Classification is the disposition or distribution of our mental exercises, according to some principle, or character, cognizable by consciousness. Some have made two classes, some three, some six, some nine, twelve, and some many more. In some systems, a preconceived theory of faculties forms the basis of classification, which saves much time and accurate painful investigation of facts, but lacks truth and utility. Others have adopted the relationsof mental phenomenato internal and external objects of thought, and thus have multiplied the faculties of mind to a great number. We shall not stop to examine those theories and principles; although they have had, and it is likely they will yet have, their advocates. It will be sufficient for our purpose, to define what we consider the true principle of classification.

The *resemblance,* or *difference,* in the *nature* of exercises, is the principle. To state it more fully—All mental exercises which are of the same *nature,* however they may be modified and combined, we put together, and distribute them into as many classes as we find pheno-

mena *essentially* different. For example, we *know*, let all the exercises whose *nature* is knowledge, form one class—we *feel*, let all the phenomena of feeling constitute another class—and we *will*, let all those exercises whose nature is choosing or refusing, that is *willing*, be disposed in another distinct class. This is the general, and we think only correct, principle of classification; except there may be sub-classes, disposed according to the relations, combinations, or circumstance of phenomena, having the same nature. But in this sub-classification, the whole nomenclature might be exhausted to name the classes. We trust it will be evident, that the general principle of classification is sufficient for our guidance in mental analysis; although we may sometimes have occasion to make a secondary class, the principle and reason of which will hereafter be explained.

According to the general principle of classification, we denominate the *faculties* of the mind. Let us be understood in our use of the term *faculty*. We mean what is sometimes called capacity, property, preparedness, or adaptedness; something antecedent to the exercise which developes its character. The faculties of the mind are the simple elements of mental science, and somewhat difficult logically to define. We may use other terms to express the same simple ideas; but that will not furnish logical definitions. We may also guard our meaning, by dissociating such things as others might be liable to suppose belonged to our intention. The latter may be important. We do not mean by *faculty*, a distinct agent, as if the mind were a habitation of different agents; nor do we mean parts of the mind, as if it were divisible like matter. The mind is one indivisible agent, capable of knowing, feeling and willing. This capability is what we mean by *faculty*; and the distinction to which we have already alluded is obvious, that the capability of knowing is not identically the capability of feeling, or of willing. They all belong to one agent, but differ as much as the essential character of the phenomena which they exhibit. Without supposing any analogy in the things themselves, the illustration is appropriate which we take from the process of thought, in associating and dissociating the properties of matter. The process is similar. Take the following example. Gold has colour, weight, malleability, &c.; but we ascribe not the phenomena belonging to one property, to any other, yet we ascribe them all to the one mass, and to its every particle. So we ascribe to that one indivisible essence, which we call mind, all mental phenomena, but to each faculty its appropriate character and exercise, and not the same to another faculty, or to all indiscriminately.

Faculty is an inherent and inseparable property of the human mind, which has its own peculiar character, and all the faculties belong to the mind. We ascertain the character of each faculty by its appropriate phenomena. The faculties are the real basis of classification in all mental phenomena, because each faculty exhibits its own peculiar character, in its own exercises. But we must pursue the inductive method,—learn first the character of the phenomena, then by them the character of the faculty to which they belong. When, therefore, all the phenomena are classed, and the character of each faculty ascertained, their whole estimate indicates the character of the mind. Thus it will be perceived there are three stages in the process of this examination—the *first* is the character and classification of the phenomena—*second*, the character of each faculty, —*third*, the character of mind.

Now if we were conscious of that spiritual essence itself, and could take cognizance directly of its character and properties, this process would be unnecessary. We should then know, with certainty, all the mind's properties and principles of action, and precisely how it would act in all supposable circumstances. This would be knowing the mind in some measure as God knows it. Possibly this may be one thing included in the apostle's assurance of knowledge, when that which is in part shall be done away—"then shall I know even as I am known." But such knowledge, and such method of acquiring knowledge, are denied to us in our present state. We must now examine facts as they come under our cognizance, and by slow degrees learn their character and relations, to acquire a useful and practical knowledge, even of ourselves.

It has been said that faculties and exercises of mind are only different states, in which the mind exists. This may be true or it may be false, just as it is understood. The term *state* is so indefinite as to furnish a cover for almost any conceivable associations of thought; and yet the acute metaphysician, Payne, who uses the phraseology, may have had an entirely correct view of the facts. The term may mean condition, modification, relation, quality, or character. It is true that *qualities* belong to substances, and have not a separate existence; so actions are evanescent, and cannot exist without an agent; but the agent and action are not the same thing. Connected with mind, action has existence, quality, mode, relation and character, not independently, but as expressive of mind. As objects of consciousness, therefore, mental actions, thoughts and emotions, have real existence, and are not mind, nor its condition, but indices of its character. We may as well speak of the *state* of mental affections, thoughts and volitions, or of the faculties, as to speak of the *state* of mind: in all we might speak truth. If the phraseology be intended merely as a caution against considering mental phenomena material, it is very well, nothing is lost by the word *state*; but if it mean any thing more, it may not be so harmless. It adds nothing to the definiteness of thought or expression. The *mind* in action, is just as definite as mind in a *state* of action—the *mind* feeling, as in a *state* of feeling—the *mind* willing, as in a *state* of volition. Still we admit that the *state* of the mind is ascertained by the phenomena, but they are not the same; and we have an objection to use a term differently from its proper significance, and without gaining any thing in the definiteness sought, especially when the term is intended to denote any important distinction.

In order to be the better understood, we state here the result of our general classification, so far as the names of the faculties are concerned, before we give the process and application of the principle in detail. The general faculties are three, *understanding*, or faculty of knowing; *heart*, or faculty of feeling; *will*, or faculty of volition.

Having disposed of three inquiries, namely, concerning the mind itself, the meaning of faculty, and the principle of classing mental phenomena, it will be convenient to close this article with some general remarks, on the application of our principle in distinguishing mental operations. We call it *our* principle, not because we claim to have discovered it, but because we adopt and use it. Indeed we affect no originality in these discussions; and our main object is to simplify the application and use of known principles.

In applying the principle of classification, it is obviously the first step to examine carefully the cha-

racter of the phenomena. To do this successfully, we must examine each exercise distinctly, and compare it with others, that we may avoid mistaking the character, and shun confusion in the arrangement. After all, it must be confessed, there is a difficulty in the process. It is difficult to apply the principle to thoughts which are evanescent, feelings which are transient, and volitions which are momentary. We cannot lay them by in some repository, and examine them at our leisure, as we analyze material substances in the laboratory of the chemist. We must take cognizance of them as they pass in instantaneous succession, and if we continue the examination, recollection must furnish the subject.

But there is less difficulty in applying this principle of classification, than any other which we have seen, or of which we can form any conception. If relations and circumstances are to form the rule of classification, we cannot reduce them to form, or complete the work of distribution. If we take the objects of thought, feeling, and volition, as the basis of classing mental phenomena, there will be as little prospect of relief and success. On this principle, our classification must be confused, and our labour interminable. It is not at all wonderful that philosophers, who have attempted classification on the principle of relations, or of objects, have uniformly failed of success, both in distinctness and completion. All variety in circumstance, complexity, or objects, would, in such a case, indicate a different state of mind. What, therefore, becomes of the principle of distribution? It becomes a mere arbitrary name of resemblance, or else there will be no limit to the number of classes. But if resemblance, or difference, in the *nature* of exercises, be the principle of classification, we have some prospect of cognizable distinction, and the completion of our labour. Relations and circumstances may furnish reasons for sub-classifications, or the distribution of genera into species, but never can be a rule by which to discover generick differences, or to form general classes of mental phenomena. It may sometimes be convenient, as has already been intimated, to employ these secondary, or specifick classifications, in our mental investigations, but it will make great confusion to dispense with generick classes.

We do not expect in these essays, to examine all the phenomena of mind, or all of any one class of exercises, but to furnish sufficient specimens to illustrate and settle both the principle and the process of classification. In our next, we propose to apply the principle to several phenomena, and examine their connexion with the mind's capabilities. F.

PRACTICAL METHODISM.

(*Continued from p.* 25.)

To the Editor of the Christian Advocate.

Rev. and dear Sir,

In the present paper, I shall confine myself to some general remarks on *the effects of Methodism on the church, and on the world.*

By way of preliminary, I would state, that I am very far from depreciating the good the Methodists are accomplishing all around us. I do, yea, and will rejoice, that through their zeal and activity, the lamp of the gospel is carried to many sitting in the regions of darkness. In the wild wastes, and new settlements of our country, as well as in foreign lands, they are accomplishing much, which without them, would probably remain undone. But yet, in several respects, I think the effects of their influence are very much to be deplored. And

1. *As it regards the church.* Here the first obvious effect of their influence, is in lowering the stand-

ard of qualification for the Christian ministry. All history bears its mournful testimony to the deplorable effects of an unqualified ministry. Incompetent teachers of religion, have ever been the scourge of the church, the abettors of error —the tools of wily ecclesiasticks and politicians, and at once the victims and supporters of superstition and fanaticism. Need I refer the readers of the Advocate, to the evidence which proves these allegations? It is written in sunbeams on the pages of every ecclesiastical and civil historian. And in the face of all this light and evidence, the Methodists, as a body, are the stern advocates of an untaught ministry. Throughout the country, we see them elevating men to the dignity of ambassadors of Christ, utterly unprepared to discharge correctly, a single duty of the sacred function. And if report speaks the truth, in the south and west it is no uncommon thing to hear them commence their sermons, by thanking God that they were not "man made ministers," that they did not preach with the enticing words of "human larnin." To the ignorance of their clergy, as a primary cause, we may trace nearly all the conduct on which strictures have been made, in my preceding papers.

And I am sorry to state, that the influence of Methodist example in this respect, is felt and seen in other branches of the church of Christ. Influenced by motives not altogether justifiable, they admit young men to the holy calling, before they have passed through a tythe of the necessary preparation. This is one of the signs of the times that makes me tremble, like Eli, for the ark of God. If ever the church sinks again into the darkness from which she was freed by the reformation, it must be for the want of an intelligent ministry. And if ever she becomes the joy of the whole earth, diffusing her saving light from pole to pole, and "from the rivers to the end of the earth," it must be, under God, to the influence of a pious, devoted, talented, well-informed ministry. And the influence exerted by the Methodists in advocating an illiterate ministry, and in slandering the learning and talents of their more enlightened neighbours, will, in its ultimate results, be found sufficient to counterbalance a large proportion of the good they are effecting.

Another of their evil effects upon the church is, *the little value they place upon Christian instruction.* Their system is mainly formed with a reference to the passions. Their preaching, praying, classes, camp-meetings, and love-feasts, are all conducted so as to affect the passions. As respects instruction, a moral famine pervades every thing they do. This might be expected from the character of a large majority of their clergy. The time was, when the labouring oar of ministerial duty, was the instruction of the rising and risen generation; when none were admitted to the church, without a knowledge of its doctrines and duties, without being able to give a reason for the hope which they professed. That was the golden age of the church, which produced the Erskines and Owens; the Henrys and Baxters; the Charnocks and Howes. But it would seem as if that time were passing away. Certain it is that what these great luminaries considered a *necessary course of instruction* for admission to Christian privileges, is by the Methodists, in a great measure neglected. A person professes conversion to-day, and is admitted to the communion to-morrow. And thus the church is filled with ignorant members; ignorant of the Bible, and in a very lamentable degree, of the plan of salvation. Were it not for their reigning desire to make members, they would probably, to some extent at least, pursue a different plan; but as it is, the course which they pursue is

to be deplored. And their example in this respect, is exerting a deleterious influence on other portions of the church. Other denominations, to prevent their adherents from becoming Methodists, "where they can get religion so easy," admit them to membership, before the consent of enlightened piety and judgment would pronounce them qualified. If the Methodist church is determined to run upon the rock on which the Romish church split, and around which its broken fragments are floating until the present hour; it is earnestly to be wished that her sister churches may not be so unwise as to follow her.

Another of the evil effects of Methodism upon the church is, *the perverted taste which it creates for hearing the word of God.*

Such a taste have they created for clamorous preaching, that now they will be satisfied with nothing else. The great object of preaching, surely, is to elucidate and explain the word of God, and to bring it home to the heart and conscience. These two things must necessarily be united; but among our Methodist brethren generally, such a union is not regarded as important, and is in fact seldom witnessed. A didactick man among them is regarded as a mere dabbler in human learning, and is generally unpopular. What can be more detrimental to the purity and prosperity of the church of Christ, than a sentiment like this? If in the sacred and divine institution of preaching, a calm, deliberate, rational and pungent exposition of the scriptures, is to give way to the narration of experience, and of wonderful incidents and anecdotes—often to the veriest rant and bombast, what is to become of the church? If the scriptures cease to shine from the pulpit, what is to enlighten and save the people?

Nor is the evil influence of Methodism in this respect confined to themselves. Sorry am I to say, that it is seen and felt among other denominations. Our preaching is in many instances, dwindling down to declamation; our sermons to rhetorical flourishes: expositions of scripture are superseded by little flights of fancy, and too many of our youthful preachers are more ambitious to collect their laurels from Parnassus than from Calvary. When our modern sermons are compared with those of the Erskines, and Mathew Henry, and Witherspoon, how wide the difference between them! It cannot be denied or concealed, that the increasing tendency of our pulpit exercises is to superficialness. And that the rise and progress of Methodism has increased this tendency very much, especially among the clergy of the second order of mind, to me is as clear as demonstration.

Another evil of Methodism is, *it separates the less from the more intelligent class of Christians.* Far am I from intending any thing invidious by this remark. There are very many intelligent individuals to be found throughout the country attached to that society. But they themselves admit, and frequently make it their boast, that the poor, and despised, and illiterate, flock to their banner wherever it is elevated. And this fact, by a singular command of logick, they convert into a proof that "theirs is the only true religion."

I think it a very serious evil that such a separation should ever be encouraged. The whole machinery of Methodism, is admirably calculated to affect the less intelligent portion of the community. These form the mass congregated at their camp-meetings, pass through "fit conversions," and are added to their societies. The attention which our Methodist brethren give to the poor and ignorant, would indeed deserve all commendation, and should have mine without reserve, if they

would labour as diligently to enlighten and instruct them, as they do to gather them into their fold. It is their leaving them nearly as uninstructed as they find them, which forms the evil of which I complain.

Every body feels the influence of mind. Its presence is calculated to awe fanaticism and ignorance into silence and order. Its advice and directions commonly command attention. The influence of a few men of mind is felt in every church. And when such men are sanctified by divine grace, they become the guides, the counsellors, the directors of their less gifted brethren. It is of great utility to unintelligent professors of religion, to be connected in church fellowship with such men. Their views and feelings are better directed; their minds are more excited to action; in difficulties, they know where to resort for counsel; they are strengthened in faith, and guided in practice; and on account of this connexion are, in every thing, more efficient members. Many evils result from their separation. Much of the influence which the intelligent might exert, and much of the good to which the ignorant might be stimulated, is lost. The reins by which the presence of mind curbs passion, error and extravagance, are cut asunder. And when those of but little mind, and less information come together, they are like a ship upon the ocean without a helm, receiving its direction from the fickle wind. I have but little doubt, that if the large number of pious but illiterate people now attached to the Methodist church, were under the governing influence of intelligent members, they would be seven fold more efficient than they now are, in promoting the interests of the kingdom of Christ. And that Methodism, in its progress through the country, is drawing the line between two portions of the community which never ought to be separated, is, in my apprehension, one of its great evils.

—

[The conclusion of this paper, and of the whole discussion on the subject of Practical Methodism, with a statement and remarks of our own, were prepared for insertion in our present number; but we find ourselves compelled, for the want of space, to postpone them to the coming month.]

MEMOIR OF CAPTAIN BENJAMIN WICKES.

(*Continued from page* 140.)

The humble views which melancholick Christians entertain of themselves, instead of diminishing, often increase the confidence which their Christian brethren possess in their unfeigned piety, and fitness to be office bearers in the church of Christ. This was fully realized in the case of Captain Wickes. In the year 1794, not long after he had made a publick profession of religion, he was elected a ruling elder of the Third Presbyterian congregation of Philadelphia, of which the Rev. Dr. John Smith was at that time the pastor. Nor was this choice ever regretted by those who made it, or its propriety rendered at all questionable, by any thing in the conduct or character of him who was the object of it, through the whole of his subsequent life. On the contrary, it appeared that he was, in several respects, more than ordinarily qualified to bear rule in the house of God. He was sound in the faith, unusually familiar with the sacred scriptures, not slightly acquainted with systematick theology, gifted in social prayer, and always ready, when requested, to take part in its performance—deeply desirous, and ever ready, to do all in his power to promote true religion, firm and stedfast in his attachment to the doc-

trines and order of the church to which he belonged, and yet remarkably Catholick and fraternal in his feelings toward all, of whatever denomination, who appeared truly to love the Lord Jesus Christ. He also possessed a kind and sympathetick heart, and from his numerous and long continued spiritual conflicts, was able to speak experimentally to minds labouring under similar trials: and however strange it may seem, to those unacquainted with cases similar to that of Captain Wickes, he had a quick and just discernment of the true character of religious exercises—a readiness in distinguishing between the genuine and the counterfeit—in all cases except his own. He was ready, in every situation in which he could be placed, to manifest, not ostentatiously or with intrusive forwardness, but with firmness and decision, his attachment to his Saviour, his cause and people. Reproach for Christ's sake he esteemed an honour. Perhaps no one ever felt less of the fear of man in the performance of plain religious duty, than the subject of this memoir. Of him it might truly be said, that his fear of God absorbed every other fear.

The sea-faring life of Captain Wickes, which he followed for about fourteen years after he was chosen to the eldership, often, it is true, removed him from the immediate service of the church and congregation to which he belonged. But it qualified him to appear with more advantage as a leader in social prayer, and in some other religious exercises, not only on board his own ship while at sea, but in the company of the pious and devout, wherever he went—of which many examples will appear in the sequel. In the mean time, his associates in the eldership supplied his lack of service when absent; and while at home, they received his active assistance, and the benefit of his countenance, counsels and prayers. It appears that in the lowest depths of spiritual depression, and when he was ready to think that he had lost all hope, and had entered the region of black despair, there was still a secret influence on his mind, falsifying his dismal apprehensions, and not permitting him to neglect any religious duty, either personal or social. The writer of this memoir has had a striking proof of this fact, since the publication of the last number of the Christian Advocate. By turning to pages 139 and 140 of that number, it will appear from a part of Captain W.'s sea-journal for 1804, that for several days previous to the 10th of July, and in continuance to the 12th of that month, his soul was as much cast down, and in as great anguish, as he probably ever experienced. Yet the following extracts from the journal of a passenger, kept at the time, and sent (the author unknown,) to the Editor of the Advocate, proves that even then he celebrated publick worship on the Sabbath, on board his ship, and performed all the exercises himself; enfeebled as he was by disease, as well as oppressed in spirit almost beyond endurance. What a noble example this of Christian resolution and perseverance! The whole note referred to, is as follows:

Reverend Sir,—On reading the letters of Captain Wickes in your last Advocate, wherein he gives the state of his mind in July, 1804, I was induced to turn to a journal kept on board the Benjamin Franklin, which ship he commanded at that time, on a voyage to Batavia; wherein, I find the following remarks noted. I have extracted them for your perusal. The winds and weather from the 8th to the 17th, were the same as noted on the 11th, (the day he speaks of the weather,) but not now copied.

With great respect,
A Reader of your Advocate.

March 12th, 1831.

—

"Sunday, July 8th, 1804.—At 10 A. M. all hands being assembled aft, Captain Wickes read to us the 41st Psalm—then prayed—after which, he read one of Newton's Sermons, from the words, in the

11th chapter, 27th verse, of Matthew,—'all things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him.'

"Monday, July 9th.—Captain Wickes complains this forenoon of being much indisposed with a foul stomach, and extreme debility.

"Tuesday, July 10th.—This forenoon Captain Wickes is rather worse, although not confined below. Took an emetick, which operated very gently, and caused a discharge of a considerable quantity of bile,—his complaint a nervous fever.

"Wednesday, July 11th.—Captain Wickes thinks himself rather worse this morning; but towards noon felt much stronger, and considerably better than for several days past. A continual succession of squalls, with rain, and very variable winds, all these 24 hours. Took in and made sail, as needful; latitude 9° 21′ north.

"Thursday, July 12th.—Captain Wickes continues to grow better.

"Friday, July 13th.—Captain Wickes something better; but not quite free from fever.

"Saturday, July 14th.—Captain Wickes continues to get better.

"Sunday, July 15th.—At 10 A. M. all hands assembled aft, as usual—Captain Wickes read the 7th chapter of Matthew—prayed—and then read Newton's sermon from 11th chapter, 28th verse of St. Matthew:—'Come unto me all ye that labour and are heavy laden, and I will give you rest.'

"Thursday, July 19th.—This morning Captain Wickes very unwell, having rested ill last night."

Comparing the journal of the writer of this note with that of Captain W. during the same period, it is manifest that the state of his bodily health was in a great measure dependent on the state of his mind. When his mind was relieved and became tranquil, his bodily indisposition was soon removed. The changeableness of his feelings, from sorrow to joy, from hope to despondence, and sometimes from ecstasy to almost despair, is also remarkable. This appears to have been the general character of his religious state and feelings, during the whole period of his sea-faring life, after he made a profession of religion. We have before us numerous letters written by him at sea, and from foreign lands, to his old and confidential friend, Eastburn, which almost uniformly exhibit a fluctuation of religious feeling truly surprising. Several of them are worthy of publication, but our limits do not permit their insertion in this memoir. Through the whole, however, no religious duty was omitted: his sorrows and his joys were his own, or confided only to discreet religious friends: before the world, he stood uniformly as an example of eminent and zealous Christian piety, adorning the doctrine of God his Saviour, and ready to every good work.

In the month of May, 1799, Captain Wickes had the gratification of carrying out to the East Indies, the first considerable reinforcement of Baptist missionaries, sent to the assistance of the Rev. Messrs. Carey and Thomas, the pioneers of the glorious and successful enterprise of that denomination in the eastern world. A Mr. Fountain only, had joined them before. In the ship Criterion, Captain W. had undertaken a voyage, first to London and thence to Calcutta. He had no expectation, it appears, of carrying out missionaries; nor did he even know that any were desirous to go in the ship which he commanded, till their passage had actually been contracted for, by the supercargo of his vessel. It will presently be seen, with what pleasure he received this information; and the cordial manner in which he voluntarily expressed to the Baptist Committee for Missions, his readiness to receive their missionaries, and to assure them that every thing should be done for their accommodation on the voyage. But before this, we must insert a letter which he had previously addressed to his friend Eastburn; giving an account of the first acquaintance which he formed with that eminent minister of Christ,

the late Rev. John Newton; the relief which he found under one of his dark and despairing frames of mind, from Mr. Newton's wise and kind counsel; and the preparation which he thus received, cheerfully to welcome the intelligence that he was to convey the messengers of gospel grace to the perishing heathen in India.

London, April 10th, 1799.

My precious Friend and Brother in Christ Jesus,--My heart, at this moment, embraces you in the bonds, I do hope, of everlasting love. I do feel it cleave unto you, and all my precious brethren in Christ at Philadelphia. Oh shall I ever be again permitted to see you in the flesh! Blessed Saviour of sinners! grant me true resignation to thy blessed will. But is it not thine own command, that we should love one another? Oh grant more and more of this precious grace, and shed abroad thine own love in all our hearts, that we may all join in love supreme to thy blessed self. Truly, my friend, I do a little fear that you are something of an idol to my heart; but if so in an undue sense, it shall be corrected. The promise is sure to that effect.

We arrived here after a passage of thirty-two days of very tempestuous weather. One gale we had, which very nearly overwhelmed us. The ship was hove on her beam ends, and many things swept off the deck: happily, no lives were lost, but one man got a small bone, near his kneepan, broke; he is now able to walk—We are now unloading the ship, and preparing her for our voyage to India. It is intended we shall leave this place in about a month.

Now, my friend, I know that the language on the top of this sheet, excites a desire to know the grounds of it; and perhaps an attempt to satisfy you may not be satisfactory, for I will tell you I am not satisfied myself, being something like the man in the gospel that was born blind, and had his eyes opened to see—One thing he knew, that whereas he was blind, now he could see. So also I can say, that at present my heart has more love to God, and his people, and his church, and his cause on the earth, and more peace of conscience, than I have had these many days and months. You already know my state of mind when I left New York: the gloom continued, yea, rather increased on my passage; so that, when I arrived here, I cannot say that I had any hope left; and seemed careless, in a measure, of what became of me here: but waiting, as it were, with "a fearful looking for of judgment, and fiery indignation," which should destroy me, the Sabbath approaching, I made it my business to inquire for Mr. Newton's church, which I heard of, but could not learn whether he was alive or dead. However, I went there in the morning, and stood in the great aisle, (no one opening a pew for me) when I saw a middle aged man in the reading desk, reading the morning service. The pulpit was then empty; but when the reading service was nearly ended, I saw a little old man go into the pulpit. He made a short prayer, opened the Bible, took a text from Hebrews the ninth, and two last verses. The man spoke bold and clear gospel, in my judgment; and before he was done, I was pretty sure it was Newton himself: and although he spoke not a word of comfort to me, yet I had a strong desire to speak to him; and when church was over, I waited for him, and stopped him at the door, and asked an opportunity to have some conversation with him: he readily appointed Tuesday morning, gave me his address, and invited me to breakfast with him. On Tuesday morning I awoke with as deep a sense of my lost condition as I had ever known, though not so piercing. I seemed so lost, that I was careless whether I prayed or not, and was in a degree sorry I had this appointment—fearing that when I should enter into conversation, as I intended to speak the truth, he would really abhor me, and put me out of his house. I did not suppose he would use any violence; but thought he would show his aversion in such a way as would tend to the same thing. However, I went; and after breakfast, he took me up stairs, and very soon knew me, I hope, better than I did myself; for he entered into my difficulties at once, and gave such clear knowledge of them, evidenced by my own experience, that my heart began to receive a gleam of hope; since which time, I have experienced an increasing degree of light and knowledge of the person, and the love of Christ to his people; and have, I humbly hope, been in some degree willing to commit my soul and all my concerns into his hands. Oh my friend! could I but once be able to make him a full surrender, my soul would then be satisfied. The paper is full—Farewell—Give my love to Mrs. Eastburn, &c.

BENJAMIN WICKES.

From the printed Baptist periodical accounts, for 1799, we now extract the following account of the agreement made for the passage of their missionaries to India. The missionaries were the Rev. Messrs.

Marshman, Ward, Brunsdon, and Grant, with their wives and children; and a single lady, a Miss Tidd; nine adults, and several children. The extract is as follows:

"In the month of April, brethren Fuller and Ward were in London, and agreed with Mr. F., supercargo of an American ship, the Criterion, for a passage. She was expected to sail about the middle of May. The master of the ship, Captain Wickes, was not present at the agreement, but on being informed of it by the supercargo, he wrote to one of the committee as follows—'When I was informed by Mr. F. that the passengers we are to take out were Christian Missionaries, truly my heart rejoiced. It brought strongly to my mind a desire which I had felt some years past, when this business was much talked of, that I might have the command of a ship that should convey some of these messengers of peace to the heathen. And now it seems God is about to grant me my desire. I am the master of the Criterion, sir, and am not ashamed to confess myself a lover of the gospel, and of them that preach it, provided they preach not themselves, but Christ Jesus the Lord, of whatever denomination they may be. I have been several days preparing the ship for the reception of those passengers, but little thought who they were. Tell them I will have every thing as comfortable as possible, and that they may be entirely separate from every other person of the ship, if they choose it, except myself and two mates, who will be in the same apartment.'

"We could not but consider it as a favourable providence, and bless the Lord for it, that the Captain was a friend of Christ. We learned afterwards that he was an elder of the Presbyterian church at Philadelphia, of which Dr. Smith is pastor."

The following additional extract from the periodical accounts is worthy of notice, as recording a merciful interposition of Providence, in behalf of Captain Wickes and the missionaries; but for which, the rapacity of wicked men would have deprived him of his vessel and cargo, and frustrated, for a season at least, perhaps forever, the benevolent designs of the holy and devoted company, who were carrying the glad tidings of salvation to the pagans of India. But "the Lord regineth, let the earth rejoice." The extract also bears testimony to the active and decided piety of Captain W. and his readiness to favour and assist the missionaries, in making his ship a Bethel, while it was passing to the far-distant port of its destination.

"About three weeks after their departure, we received letters by the Lisbon packet, dated June 14, off Cape Finisterre, in which they speak of being all well and happy: but relate their having met with much boisterous weather in the channel, and being chased by a French privateer, from which they escaped by the darkness of the night. When sailing by Plymouth, they felt very strong sensations on the situation of dear brother Pearce. 'O that I could adopt one of his children, (says brother Ward) and provide for it as my own!'

"They intimate that the captain joined with them in morning and evening prayer, and in his turn engaged; also that on the Lord's day they had publick worship on deck, where one of the brethren preached to the ship's company, after the captain had first addressed them on the subject, and recommended the acknowledging and worshipping of God in their voyage."

The voyage to Calcutta, after passing the English channel, appears to have been prosperous, and on the whole, remarkably pleasant —It was accomplished in 140 days, or twenty weeks. On two or three occasions some alarms were experienced, but they were of short duration, and only served to excite trust in God while they continued, and more lively gratitude to him for protection and deliverance, after they were over. The greatest alarm of all, as frequently happens, proved to be entirely groundless—occasioned by mistaking a friend for an enemy. In the Periodical Accounts, to which we have already referred, there are extracts from three journals kept on the voyage, by Messrs. Ward, Marshman, and Grant. From these we shall quote a few passages, illustrative of the character of Captain Wickes, the manner in which he treated the missionaries, and the

estimation in which he was held by them.

WARD.

"May 24.—Went on board the ship with our luggage. I blessed God for this new æra in my life.

"June 9.—The Captain joined us in prayer this morning. He now takes his turn with us. After previous arrangement, we went upon deck about half past ten, where the Captain had assembled the ship's crew for publick worship. Brother Brunsdon, whose turn it was to preach, gave it up to me. The Captain addressed the crew tenderly as his 'fellow shipmates,' and said, that they had now undertaken a long voyage together; it therefore became them to seek the favour of God; that he had in former voyages called the crew together and spoke to them himself; but that now he should resign that work, as Divine Providence had sent amongst them men whom he had called to preach the gospel. God had attended those addresses he had been enabled to make, with some success; profane swearing had been laid aside; and he hoped good would be done now. For which purpose he entreated them to pay a serious attention.

"June 11.—Held our conference this evening. A vessel is still pursuing us, which the Captain believes to be a Frenchman. I feel some alarm: considerable alarm. Oh Lord, be thou our defender! The vessel seems to gain upon us. (Quarter past eleven at night.) There is no doubt of the vessel being a French privateer: when we changed our tack, she changed hers. We have, since dark, changed into our old course; so that possibly we shall lose her. Brethren G. and B. have engaged in prayer; we have read Luther's Psalm,* and our minds are pretty well composed. Our guns are all loaded, and the Captain seems very low. *We are thine, Oh Lord, and thou art our Father.*

"June 12.—Blessed be God, and blessed be his glorious name for ever! We are still in tranquillity on board our vessel, and the enemy has disappeared. To-night we had our experience meeting, which was truly sweet to us.

"June 13.—(One o'clock in the morning.) Our friends have just waked me out of sleep, with the information, that two large vessels are just upon us, and that one of them has fired a gun to bring us to. I dress myself in a hurry, and go upon deck. All hands are at the guns, and the matches are lighted. I go to the end of the ship. I can just see the vessel, though it is very foggy. A ball whizzes over my head, and makes me tremble. I go down, and go to prayer with our friends. My mind calm. We leave ourselves in the hands of our God, whether we are to go to a French gaol, or to India. Another ball goes over the shrouds. The Captain thinks it is an English frigate. He has scarce any doubts; and now lest the mast should be shot away, he orders to haul to, for the ship gets nearer and nearer. The sails are furled, and we are going along-side. They are within hearing. 'Tis a fine sight. The light through their port holes, and that on the surface of the water around their vessel, make it charming, even amidst the fears of its being an enemy. They demand through their trumpet, our name, our destination, how long we have been from London, &c. &c. We soon learned that their vessel was an *English frigate!!* As soon as these words caught my ears, I was electrified with joy; and word was immediately carried to our friends below; who, however, were greatly supported. We fall down and thank our Saviour, and then retire to rest.

"June 14.—We know not where to begin in counting the multitude of God's tender mercies. Our Captain—our room for worship—our supplies of food—the harmony amongst us—the health we enjoy—the seasons of refreshment in social meetings—the comfortable situation of the children—our preaching to the sailors—our deliverance in time of great peril, &c. &c. &c.

"Lord's day, June 16.—Fine morning. The Captain engaged in prayer.

"June 22.—Our Captain expresses his anxiety for our being at the scene of action. Alas! he does not know what poor creatures we are, or he would not expect much from us.

"July 1.—We have had a sweet monthly prayer meeting this evening. I thank our Saviour for Captain W. The divine image, drawn in lively characters on his soul, would silence a thousand deists, if their eyes were not holden.

"Lord's day, August 4.—Preached on deck from—*Godliness is profitable to all things, &c.* In the afternoon, Brother Marshman read to the sailors and catechised. Brother Brunsdon preached in our room from—*Behold the man!* We then partook of the Lord's Supper; a sweet time it was to us all. We admired the goodness of God in our privileges. We are in fact so happy, that we are almost ready to say with Peter, *It is good to be here*—on board a ship—7,000 miles from home and friends, and exposed to the perils of the deep. *Bless the Lord,*

* The xlvi.

O our souls. How different Paul's missionary voyage? Acts xxvii.

"Aug. 10.—We had a tremendous storm. Oh! what an insignificant worm does a hardened blasphemer seem amidst this every day's work of Omnipotence!

"Aug. 28.—Experience meeting truly pleasant. Captain said he had enjoyed more solid resting on Christ in this voyage, than in his whole life before; and he has been a follower of Christ, I suppose, thirty years.

"Oct. 12.—Captain Wickes has sent a Sicar to Calcutta for two boats to carry us and our luggage to Serampore. (Ten o'clock.) We are now setting off; brother Brunsdon and I in the boat with the luggage, and the rest in a passage boat. We leave Captain Wickes and the Criterion."

MARSHMAN.

"June 23.—I have no painful feelings to relate at present: goodness and mercy have hitherto followed us. If I attempt to recount the privileges we enjoy, I could scarcely enumerate them all. It is a singular mercy that so precious a Christian has been given us for our Captain; having been exercised for a long time in the school of temptation, and been made to feel the buffetings of Satan almost to the driving him to despair, he is as humble and teachable as a child, and behaves towards us with all the tenderness of a father. He engages with us in prayer, joins us at our conference and experience meetings, and takes every opportunity to leave his gay company in the cabin, and sit and participate in our conversation: consequently every attention that can contribute to the convenience of the women and children is constantly paid."

GRANT.

"I began to recover, June 10. Phœbe thrives amazingly; she has found in the Captain an affectionate grandfather, for he is known to the children by no other name, and also is able to supply the want of your tender offices to her; he carries her in his arms, and frequently she is soothed to sleep by his nursing. Our situation is very agreeable; the greatest harmony prevails; an interesting exchange of kind offices appears to be the delight of the whole company. We have great reason for gratitude for the many advantages we enjoy.

"July 24.—In the evening, the Captain gave us an account of a trial he was once under, from an apprehension of his being in a state of reprobation.

"Oct. 13.—Arrived at Serampore. It is a beautiful little town, and esteemed the most healthy spot in all India. Lord's day following, brother Ward preached, when the Governor attended, with some of the principal inhabitants.

"N. B. About ten days after writing this letter, Mr. Grant died!"

As this death happened before Captain Wickes left Calcutta, he attended the funeral of Mr. Grant as a mourner—No doubt he was one in reality. The following letter was previously addressed to Capt. W. by the missionaries jointly.

"DEAR BROTHER WICKES,—We are bound to give thanks to God for you, brother, making mention of you in our prayers continually. We thank God for directing us to the vessel under your command; we thank Him for that experience of his grace in your mind, which has often instructed and refreshed us; for that example of holy caution, zeal and fortitude, which he, by his holy influence, has enabled you to give us; for those opportunities of refreshment from his presence, which we have enjoyed together; and for all the tender mercies which filled up every day of our voyage. We trust, this experience of the divine presence, will make a deep and permanent impression upon our minds.

"We are bound to make our acknowledgments to you also, beloved brother, for the care and tenderness you perpetually exercised towards us, our sisters, and little ones; and we pray our heavenly Father to forgive our evil example, and prevent its ill effects: that your spiritual prosperity may not be impeded by our manifold failings.

"We entreat your intercessions at the mercy seat for us, that we may grow in grace, and be filled with the fulness of God; that his work may not be impeded, but in some degree forwarded, by our feeble efforts; that satan may not overcome us, but that the grace of God may be sufficient for us; that we may not faint under our difficulties, but be faithful unto death. And, when your fellowship is intimately with the Father and with his Son Jesus Christ, oh! remember the poor *Hindoo*, and the millions sitting in darkness and the shades of death.

"Thus at the throne of mercy our prayers shall be united, our souls shall be one; till we lose our depravity, our fears, and our doubts, and form one blessed communion in the vision of the Lamb.

"We pray that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, may rest upon you.—Amen. Farewell.

"JOSHUA MARSHMAN,
WILLIAM GRANT,
DANIEL BRUNSDON,
W. WARD."

Criterion, October 8, 1799.

The wives of the missionaries, also, addressed a most affectionate letter to the wife of Captain Wickes; in which they make their acknowledgments, in warm terms, for the kindness they had experienced from her husband; and assure her of their prayers for the lasting happiness both of him and her. The whole missionary corps appear to have regarded him as a *father;* and as often as he would permit it (for he appears generally to have forbidden them to use it) they addressed him by this appellation. Several of them addressed notes to him, individually, on his departure. We shall insert that of Dr. Carey, in which the Captain's benevolent loan to the missionaries, of a thousand rupees, is acknowledged; and for the repayment of which he did not take the bills offered, but trusted for it entirely to the integrity of the committee in Britain. We also cannot forbear to add an extract from the affectionate letter of Mr. Ward, written on the same sheet with that of Dr. Carey, and with that shall close our account of this missionary voyage.

From Dr. Carey to Capt. Wickes.

"Dear Sir,—I just drop a line to you to express my gratitude for the great attention which you paid to our brethren and sisters, the missionaries, on their passage, and also have paid to them since their arrival. May the good Lord requite your kindness with good.

"Brother Ward is now with me, and among other things has informed me that you have generously lent them 1000 rupees, for which you have not yet taken any note or security. I think you should take bills on our Society's Bankers in London for the amount: and shall be extremely happy to send you a set of bills for it, if you will signify your willingness to take them.

"I have resolved to remove to Serampore to join the brethren there, and should be happy if I could accomplish it before your departure—but I am afraid I cannot; it will be near a month before I can leave this place; should you have sailed first, I most sincerely wish you a safe and pleasant voyage,—and may the Most High protect you, and return you in safety to your intended port.

"I am affectionately yours,

"W. Carey."

Mudnabatty, Dec. 2, 1799.

From Mr. Ward.

"Dear Brother Wickes,— * * * * * I am afraid I shall not be back in time to see you, or I would present to you Houlie's Scotch Worthies, a book which contains the experience of many of the first reformers in Scotland. I observe many of the temptations and trials of these great men, very much resemble the most extraordinary of yours.

"If I am not permitted to see you again on earth, I am happy in the assurance, that our Saviour loves you infinitely better than I can; he knows what sore temptations mean, for he has felt the same; and he will finally compel you to say, 'Thanks be to God, that giveth us the victory through our Lord Jesus Christ.' Blessed! blessed be God, for precious blood, precious faith, precious promises, and the prospect of death, temporal, spiritual and eternal, being swallowed up in victory. Remember me in your prayers; and when you cannot pray for yourself, try to pray for a worm in India, and for the most wretched idolators in the woods of India. * * * * * * *

"Adieu, my dear, dear Brother.

"W. Ward."

Mudnabatty, Dec. 2, 1799.

(*To be continued.*)

Review.

LUTHER'S COMMENTARY ON THE EPISTLE TO THE GALATIANS.

(*Continued from page* 144.)

As already stated, the great object of Luther in this commentary was, to explain, vindicate, and apply practically, the doctrine of justification by the imputed righteousness of Christ, received and rested on by faith alone. This doctrine had been buried for centuries under the mass of Romish inventions and superstitions, fortified and guarded

by the subtilties and philosophy of the schoolmen. Against these the great Reformer directed all the force of his mighty mind. He denounced them unsparingly, and hurled them and their advocates to perdition, without ceremony or reserve. His manner has been censured as harsh and offensive; and he admitted himself, that his zeal and vehemence sometimes carried him too far. But it has been justly remarked, that a spirit less bold and daring and decisive than that of Luther, and a manner more bland and persuasive than his, would never have produced the Reformation. The times in which he lived, and the work to which he was called, required exactly such a man as he was. He was unquestionably raised up, in the providence of God, to perform what he did perform; and if he had shown no imperfections, he would have been what we have never yet seen in a mere man —He would have been other than Moses, or Elijah, or Paul. A hundred Melancthons, with all their learning, and eloquence, and gentleness, without a Luther to lead them, and stand in the fore front of the hottest battle, would have effected little or nothing.

Luther had been a professor and teacher of philosophy, before he was a Reformer. He was thoroughly versed in all the arts and logomachies of the Aristotelian system, as taught in the schools of his day; and most deeply did he abhor, and most pointedly reprobate them all, when he came truly to understand and embrace the gospel. But his knowledge of the school philosophy qualified him, sometimes to fight his opposers with their own weapons, often to expose and ridicule their fallacies, and always to add force to his condemnations of the scholastick jargon, by showing that he was not ignorant of that which he condemned. Had he lived in our day—and O that another Luther might arise! to do effectually what he did—he would have directed the lightning and thunder of his eloquence, against the philosophy now employed, to subvert the precious and fundamental truths of the gospel of Christ. Our metaphysicians think and boast, that they have a wiser and better system than that which ruled the ascendant, at the time of the Reformation. Be it so—It is true, nevertheless, that they have not more confidence in their system, nor a greater attachment to it—they have even much less, than the schoolmen had to theirs. But then, as soon as one of them was divinely taught, and knew the preciousness of the revealed truth of God, he held this truth to be paramount to all his philosophy. Theologians might and did use their philosophy sometimes, and indeed too much and often, in defending and illustrating their theological creed. But to the Bible, and the Bible only, they went for that creed. They boasted truly, that the Bible was the religion of Protestants—not as is now done, to the exclusion of creeds, and confessions, and catechisms. All these they had, and held them to be essential for the embodying of gospel truth, teaching it to learners, showing their belief to the world, and guarding against heresy and schism. But they looked into the sacred oracles, primarily and solely, for every article of their faith. Read the commentaries of Luther, and the institutes of Calvin; and you shall find that they considered a plain text of scripture as indispensable, to the establishment of every position which they took, every doctrine which they taught—and when they found, as they often did, that the philosophy of the day interfered with the teachings from heaven, they renounced it, condemned it, and gave it to the winds. Such was the course of the Reformers; and this textual establishment of all doctrines was regarded as essential, by

all orthodox divines, not only in their systems, but in their sermons too, till within a century of the present time. But is it so now? No—Would to God that it were—this is the very thing which we wish, and for which we contend.

But although justification by faith alone was the great theme of Luther, in the commentary before us, he well understood all its connexions and its bearings. He saw and believed, that the whole rested on one great principle, a principle which the philosophy of *this age of improvement and the march of mind* has discovered to be "intrinsically absurd"—the principle of IMPUTATION. We, notwithstanding, are old fashioned and unphilosophical enough, to think with the Reformers, and as we most solemnly believe, with the apostle Paul, and all the other writers of the New Testament. We will, therefore, in the first place, state as distinctly and plainly as we can, and in all its extent, what this principle of imputation is. We say then that the true New Testament doctrine of imputation, held as fundamental by the Protestant Reformers, is to reckon, or account, (λογίζεσθαι) as done by us, that which has been done by our representative; to account the acts of that representative as our acts; and to treat us accordingly. Hence the first sin of Adam, by which he broke covenant with God, is accounted as our sin, because he was our representative, or federal head, in the covenant of works, and we are accounted and treated as covenant breakers by his act. Hence, in like manner, our sins were so reckoned or imputed to Christ, as that he was treated (though he knew no sin) as if they were his own sins. Hence too, the righteousness of Christ, consisting in his perfect obedience to the law and full endurance of its penalty, is reckoned, accounted, or imputed to true believers, as if they had perfectly obeyed the law and borne its penalty; and that therefore they are, in point of law, perfectly just before God. All these things stand exactly on the same ground; they are also indissolubly connected; and he who rejects one, must, to be consistent, reject the whole; and he who admits one, must admit the whole. The New Haven theology does really and truly reject the whole; and those who speak out, say so explicitly; and treat this whole doctrine of imputation as exploded falsehood and folly. We shall go on to show, nevertheless, that it was held distinctly, and in all its extent, by Luther; and that he confirms every part of it, by pertinent and abundant quotations from the oracles of infallible truth.

It will be observed that there are three points—the imputation of Adam's first sin to his posterity; the imputation of the sins of believers to Christ; and the imputation of his finished righteousness to them, for their complete justification in the sight of God. As to the first of these, it did not fall in Luther's way, in this commentary, to treat of it professedly and at length. Yet, as it held a necessary connexion with his main topick, it did fall in his way to recognise it, again and again, as an unquestionable gospel truth. Prefixed to the Commentary is, "The Argument of the Epistle of St. Paul to the Galatians;" in which is set forth in a condensed form, the whole scope of the Apostle, and the general strain of his reasoning, in this portion of revealed truth. In this "Argument" the doctrine of the imputation of Adam's sin could not be omitted. It is thus expressed—"I am indeed *a sinner*, as touching this present life and the righteousness thereof *as the child of Adam;* where the law accuseth me, death reigneth over me, and at length would devour me. But I have another righteousness and life above this life, which is Christ the Son of God. Rom. viii. 9, 10, 11," &c.

Let it not be said that the *imputation* of Adam's sin is not here asserted. It is asserted, by direct and clear implication, though not in words. The Reformer asserts that he is "a sinner, as the child of Adam;" affirming that his very *relation* to Adam made him a sinner; and let it be told how this could be, except as Adam was his federal head and representative, whose offence was reckoned to all his posterity. The corruption of our nature is, indeed, an invariable consequence of the apostacy, but it is not here specified,—it is *relationship to Adam*, which is specified as making man a sinner, subjecting him to the accusation of the law, the reign of death, and the danger of final perdition; from all which, he is delivered only by the righteousness of Christ, the Son of God. We could easily multiply passages of similar import, from the Commentary itself; but we shall only add a few sentences from a part of that exposition of the 20th verse of the second chapter, the explicitness of which, precludes the necessity of any remarks from us.

"We cannot deny but that we are all sinners, and are constrained to say that through the sin of Adam we were all lost, were made the enemies of God, subject to the wrath and judgment of God, and guilty of eternal death, (for this do all terrified hearts feel and confess, and more indeed than they should do,) so can we not deny but that Christ died for our sins, that he might make us righteous. For he died not to justify the righteous but the unrighteous, and to make them the children of God, and inheritors of all spiritual and heavenly gifts. Therefore when I feel and confess myself to be a sinner through Adam's transgression, why should I not say, that I am made righteous through the righteousness of Christ, especially when I hear that he loved me, and gave himself for me? This did Paul most steadfastly believe, and therefore he speaketh these words with so great vehemency and full assurance. Which may he grant unto us, in some part at the least, who hath loved us and given himself for us."

We think proper here to state, what appears to have been the reason that the Reformers, in speaking of original sin, say comparatively little on that part which consists in the imputation of Adam's first sin, and much on the other part, the corruption of our whole nature, which they denominated with emphasis, *original sin;* sometimes, apparently, almost to the exclusion of the former part. The fact may be accounted for thus.—The imputation of Adam's first sin was not controverted or denied by the Papists, more than by the Protestants themselves. The council of Trent were, on this point, clear and explicit; whereas, in regard to the corruption of our whole nature, they were so obscure and equivocal as to admit of its being held or denied, at pleasure. Indeed, their doctrine about free will, the native powers of the human mind, and obtaining grace by *congruity*, as they called it, before sanctification, was really inconsistent with man's total depravity. Hence the Reformers levelled their most powerful arguments, and directed their most frequent attacks, against this point of fundamental error. Total depravity, the corruption of our whole nature, *original sin*, in this sense of the terms, were the subject, of their main arguments, their most extended discussion. But as to the imputation of Adam's first sin, holding it in common with their adversaries, they mentioned it only incidentally and cursorily. On this account, we suppose it is, that some have ventured to deny that Calvin did really hold the doctrine of the imputation of the sin of Adam to his posterity. But nothing was ever more palpably false and groundless, than such a denial. He asserts it plainly, although incidentally, in numerous instances in his Institutes. We could give some half a dozen examples from the very chapter which contains his famous definition of original sin, and all of them previous to that

definition. Pictêt, in the 6th chapter of his 6th book of "Christian Theology," shows that the imputation of Adam's sin had been held by the church, "from the purest antiquity," as he expresses it; and he quotes in proof of his assertion, Justin Martyr, Irenæus, Origen, Athanasius, Basil, Cyril of Jerusalem, Chrysostom, Ambrose, Jerome, and Augustine.

The imputation of the sins of men to the atoning Saviour, and the imputation of his perfect righteousness to believers for their justification, were points on which Luther was called to speak directly and largely, in expounding this epistle. They were topicks on which he delighted to dwell, from which he declared that he derived all his consolations and all his hopes, and which he recommended to the attention of convicted and trembling sinners, as their only remedy and relief. On these we mean to quote extensively, in hope that our quotations will answer even a better purpose than confuting the spurious theology to which they are opposed—will guide inquiring and labouring minds to the rock, Christ Jesus, as the only safe resting place of their souls, for eternity.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Intellectual State of Russia, &c.—At the present moment, the following information may interest many. The number of journals, which at present issue from the Russian press, is seventy-three, and of these, the "Northern Bee," "The Patriot," and the "Invalid," enjoy the most extensive circulation: they are written in no less than *twelve* different languages. The number of elementary schools is 1411: they are frequented by 70,000 pupils: so that, on a comparison of the total number of children capable of instruction in the Russian dominions, with those who are actually educated, there does not appear to be more than one in 367, whose mind is even superficially cultivated. There are seven Universities in Russia, at which 3100 youth are educating under the care of three hundred professors. The ecclesiastical nursery is well attended to, inasmuch as the four academies of theology, at Kiew, St. Petersburg, Moscow, and Kasan, together with the seven and thirty upper, and eighteen lower seminaries, appertaining to the Greek Church, contain 26,000 pupils, in charge of 427 professors.—The Roman Catholick church possesses fourteen seminaries, of which one is of a superior class, in which above two hundred and fifty youths are educated for the priesthood.—*Athenæum.*

The following method of extracting a blue colour for dyeing, from buckwheat straw, is copied from a late London periodical:—"The straw should be gathered before the grain is quite dry; and placed on the ground in the sun, until it becomes sufficiently dry to be taken from the husks with facility. The wheat having been removed, the straw is to be piled up, moistened, and left to foment, till it is in a state of decomposition, when it will become of a blue colour: this indicates the period when it should be gathered, and formed into cakes, which are to be dried in the sun, or in a stove. On these cakes being boiled in water, the water assumes a strong blue colour, which will not change either in vinegar, or in sulphurick acid. It may, however, be turned into red with alkali, into a light black with bruised gall nuts, and into a beautiful green by evaporation. Stuffs dyed blue with this solution, which is to be used in the same way as vegetable matters of a similar species employed in dyeing, become of a beautiful and durable colour."

Portable Gas.—Mr. Boston, chemist, has shown us this morning a copper recipient or receiver of gas, intended as a substitute for lamps in families. For certain purposes it seems preferable to lamps and candles, and more economical. The flame is clear and brilliant, and attended with no offensive smell. The capacity of the vessel shown to us, had been proved to be sixty atmospheric gallons, but only thirty will be put in. The price of filling those of similar dimensions with that quantity will be ten cents, and the gas will burn for seventy hours, or as long as a large wax candle, yielding much more light. The jet can be easily regu-

lated by a key. The composition of the gas is a secret. We presume the article will be in demand, if it is found as safe, cheap, and useful as it seems to be. The vessel may be made in any form, such as a classical urn, column, &c. and as highly ornamented as the taste of those who use it may require.—Another gentleman is associated with Mr. Boston in the project. —*N. Y. Com. Adv.*

Religious Intelligence.

DOMESTICK.

We have been requested to publish the following Circular, and we comply with the request readily and with great pleasure.

(CIRCULAR.)

Baltimore, March 18, 1831.

DEAR BRETHREN,—At the last stated meeting of the Presbytery of Baltimore, the following preamble and resolution were unanimously adopted, viz:

Whereas, in the view of this Presbytery, the Presbyterian church with which we are connected, in general, and we, as a Presbytery, in particular, have, to a most inexcusable degree, neglected the claims of Foreign Missions; and *whereas*, the present state of the heathen world, as well as the last command of our Divine Redeemer, most urgently calls us to exert ourselves in this noble cause—*Therefore*,

Resolved, That we, as a body, will make the attempt from this time to support at least one Missionary, from year to year, in the foreign field.

[It is to be understood, that the Presbytery reserves to itself the right to select the Missionary, when it is thought proper; but the details of the plan were designedly left for future and more general consultation—The object at first was only to present the general principle.]

Since that time we have attempted to carry into effect the plan therein expressed; and if we are not deceived, it is well adapted to interest the people of God in the great cause of Missions; and has been attended by tokens of the Divine favour.*

We feel at the same time, unfeigned diffidence in our own judgment—and desire the prayers and counsel of our brethren on this momentous subject. We therefore venture to lay before you the plan which we have been led to adopt, affectionately asking your cooperation if you approve it; or your suggestions as to some other plan, better fitted to promote the interests of foreign missions.

You are fully aware that we are doing *almost nothing* for the cause of Foreign Missions, in the Presbyterian Church in the United States. And compared with what we ought to do, with what we might do, and with what we have done in other forms of Christian charity, our neglect of *this* is surprising, criminal, and very perilous.

Much of this has been owing, we think, to the want of a specifick plan, fitted to reach and excite our people, and to carry forward this great work. No such plan has ever been projected, or carried actively into general use among us.

Yet our church affords peculiar facilities for combined, uniform and powerful operations in this way.—It is organized already, and only needs to be set in motion, in order to make it a most efficient Missionary Institution. The plan proposed above of operating, through the Presbyteries, seems to be at once the most simple and effective.

One reason why the cause of Foreign Missions has not more interested our people has been, their ignorance of the men to be supported by them, and of the destination of their money when given. From this, has resulted a vague, abstract sentiment on the whole subject; and their sympathies have not been enlisted, even when their consciences have been in part informed.—This scheme has the advantage of directly identifying the body of the people with the foreign missionaries whom they support; and with the field in which they labour. Thus the regards of our people will be in some measure located abroad; and out of their personal and almost pastoral relation to the missionaries whom they support, will arise attachments well calculated to secure their continued prayers and charities. In confirmation of this, we need only refer to the striking fact, that those churches and neighbourhoods, from which missionaries have gone out, have uniformly felt and done most for foreign missions; and for *that portion of the Heathen world* also in which such missionaries labour.

It is a very interesting circumstance in connexion with this view, that many young men well qualified for the work,

* Between *four and five hundred dollars* have already been secured towards this object, since October last.

are now preparing in the Theological Seminary at Princeton, and elsewhere, who are saying with deep desire, "send me," "send me"—and who may at once be selected and sustained by their respective Presbyteries.

In proposing this plan, it is by no means intended to interfere with other societies already engaged in missions. On the contrary, the object is to co-operate with them, as far as is possible to do so.—But the Assembly's Board of Missions is fully occupied on our own continent, and has no purpose of effort beyond the two Americas.* The American Home Missionary Society is exclusively domestick as its name imports; and the American Board of Commissioners for Foreign Missions, needs some such combined effort as this, to bring up "to the help of the Lord against the mighty," the whole Presbyterian Church.

The details of the plan may be left for future consultation—but the great principle of operation might be at once adopted; the whole church might be simultaneously excited through the Presbyteries; and the way be thus prepared to send forth from 100 Presbyteries, 100 missionaries to the foreign field.

Dear brethren, we are wedded to no peculiar plan; but we feel that something must be done; that it must be done at once; that it must be done by all the church; and with all "our heart and soul and mind and strength."

Our prayer is that we may be divinely directed and sustained in all our efforts for this great and neglected cause. May millions now *ready to perish* rejoice forever in the great salvation sent to them through our hands—and may we escape the awful curse of having their blood found on our skirts.

WILLIAM NEVINS,
GEORGE MORRISON,
GEORGE W. MUSGRAVE,
JOHN BRECKINRIDGE,
On behalf of the Presbytery of Baltimore.

—

Editorial Remarks.

We earnestly recommend to all our readers, and especially to our clerical brethren, a careful and very serious consideration of the foregoing circular. It relates to a subject which has borne with great weight on our mind for several years past, and which we have not failed to advocate in the best manner we could. In the overture to the General Assembly, in 1828, from which resulted the present very efficient and successful plan of conducting domestick missions, the importance of engaging in foreign missions also, by the Presbyterian church, in its distinctive character, was brought into view; and the continuance of the existing neglect was deprecated, as highly inauspicious to the prospects of our beloved church, as dependent on the smiles and benediction of her glorified Lord, whose command to "preach the gospel to every creature,—and to disciple all nations," was awfully disregarded and violated by this neglect. The same was done in our essays on "the best method of conducting Christian Missions." It is therefore with no ordinary pleasure that we at length find one Presbytery resolved to act as well as talk, in relation to this high concern; and we do earnestly hope that the example thus most laudably set, will be extensively approved, and imitated by other Presbyteries. The plan proposed is, in our judgment, as good as any that could be devised. Nor do we see any difficulty in its execution, even without the further interposition of the supreme judicature of the church. By that judicature, the most ample and unrestricted power has already been granted to the Board of Misions, for conducting the operations of foreign as well as domestick missions. All that would be farther necessary, would be, for the Board to organize another Executive Committee, with a secretary and treasurer, for the exclusive purpose of promoting and managing foreign missions, and for keeping the funds given for this purpose entirely and sacredly distinct from all others. This Executive Committee might easily lay down a plan, by which each Presbytery should have all the influence it could desire, in selecting,

* At least so far as we are now informed.

as well as supporting, its own missionary or missionaries, and even in choosing the field of his or their labours; while the committee would be the organ for executing the purposes and designs of Presbyteries, giving to them harmony and system, managing and collecting funds, superintending, directing, and corresponding with the missionaries, and for conveying useful and necessary information to the Presbyteries and to the publick. Nor would missionaries be wanting. We speak on our own knowledge, when we state, that there are now in the Theological Seminary at Princeton, a number of most promising young men, who earnestly desire to go out on foreign missions, under the direction and patronage of their own church. But we must drop the subject for the present, when we have added, that although we have shown in what manner the plan of the Baltimore Presbytery may be executed, yet that we shall rejoice to see it carried into effect by any other mode of execution that shall appear to be more acceptable, to those who wish that foreign missions should be sustained by the Presbyterian church in her distinctive character.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of March last, viz.

Of the Rev. Dr. John M'Dowell, collected by the Rev. Marcius S. Hutton, in Fox Hill, Newton Presbytery, for the Professorship to be endowed by the Synods of New York and New Jersey	$17 00
And by the Rev. Jacob R. Castner, in Mansfield, same Presbytery, and for the same Professorship	55 00
Amount	$72 00

View of Publick Affairs.

EUROPE.

The most recent intelligence from Europe is from Liverpool of the 12th of February, from London of the 11th, and from France, by the way of Havre, to the 13th of February. The general state of Europe remained much as was shown in our statements of last month. One new revolution had broken out, which we shall notice in its place.

BRITAIN.—Subscriptions for the benefit of the Poles had been announced in several of the British papers. We are astonished to see the numbers that have been executed, sentenced to death, and to transportation, for the burning of houses, hay, grain, and other property, in several of the counties of South Britain. Yet the severity of the law had not put an end to the evil—burnings, but in less number, still continued. The popular agitation in Ireland was not abated—It threatened open rebellion. The grand jury of Dublin had indicted O'Connell, and eight of his principal associates, for conspiring to evade and oppose the design of the Lord Lieutenant's proclamation, prohibiting their illegal meetings—The trials were in progress, but not terminated. St. Peter's church in Birmingham had been burned down—supposed to have been set on fire by an incendiary. Lord Rivers had drowned himself—a victim of gambling. Burials in London in 1830, 21,645; births 26,743—increase of population, 5,098. The distance between Liverpool and Manchester, which is 32 miles, had been travelled by passenger's, in a rail road car, in a little more than the hour. Between the two places, the Majestick engine had travelled six times in one day, and conveyed backward and forward 142 tons—ten such engines were on that road. The price of flour in Britain had declined a little. The British parliament, agreeably to adjournment, met on the 3d of February. Up to the 11th of that month, the proposed measures for reform had not been brought forward. Orator Hunt, as he is called, who had been elected a member from Preston, made a motion and a long speech on the 8th, in favour of petitioning the king to grant a pardon, and amnesty to all who had been convicted of incendiary acts. He spoke for two hours and a half, and when the decision on his motion was taken, it appeared that only one member voted with himself in favour of it—2 against 369. The weather in England had been severe. Heavy falls of snow, as in our own country, had impeded the transportation of the mails. The Edinburgh mail coach had been lost in the snow, and the driver had perished.

FRANCE.—Parties and dissentions have arisen in France, in relation to the affairs both of Belgium and Poland. Not long since there appeared a note, signed by Count Sebastiani, the French Secretary for foreign affairs, addressed to the French minister at Brussels, stating, in substance, that France would consider as an act of hostility to her, the election of the Duke de Leuchtenberg to the crown of Belgium; and ordering the French minister, in the event of such election, immediately to leave Brussels. This notwithstanding, the parties in the Belgick Congress were nearly equally divided between the Duke de Leuchtenberg, and the Duke de Nemours, the latter the second son of the King of the French—a youth not more than seventeen years of age. At length, after much dispute and several ballotings, the Duke de Nemours was elected, by a majority of one vote. It has been positively stated, as we mentioned last month, that King Philip, of France, had absolutely refused to accept the crown of Belgium for his young son; and that the ambassadors of the five great powers in London had united to protest against such an acceptance. But the last accounts state, that the question of acceptance is yet unsettled; and that there has been great vacillation and contrariety of determinations on this point, in the French cabinet. The truth is, that Britain, Austria, Prussia, Russia, and Holland, all deprecate the union of Belgium to France, which they suppose would be virtually effected, if the son of the French king should become king of Belgium. On the other hand, France is greatly opposed to any addition to the power and influence of Austria and her allies, which, it is believed, would be the result, if an Austrian Prince should obtain the Belgick throne. There is also a strong party in France in favour of aiding Poland. Subscriptions are opened for pecuniary succours to the Poles, and men in power of the first influence, Fayette among the rest, give their names, money and influence, for their promotion. It seems also to be well understood, that it is the wish of this party that France should give Russia to understand, that she will not consent to see Poland again subjected to Russian sway. In the mean time, the king of France and the existing ministry, earnestly wish for the continuance of peace, and are doing all in their power to preserve it inviolate. But it looks, at present, as if the war party would prevail, and the ministry be changed—Indeed the prospect of a general war in Europe appears to us to have been more threatening, at the date of the last accounts, than at any preceding period since the late revolution. Commerce is greatly depressed in France, and much suffering is felt for the want of employment, by the poor, and by mechanicks and artisans generally—Much has been said about a large secession of Roman Catholick clergymen in France from "the mother church." We doubt not there is some truth in the statements; but we wait for more accurate and authentick details, before we make our record on the subject.

SPAIN and PORTUGAL still remain much *in statu quo*. We see no prospect of an immediate struggle for liberty in either of these kingdoms.

ITALY.—A paper from Havre by the last arrival contains the following article:—"A Telegraphick communication has been made at Lyons, that a serious REVOLUTION HAD BROKEN OUT IN ITALY—that Reggio, Bologna, and Modena, had been overthrown, and that the Duke of Modena had been killed." Time will unfold how much of truth there is in this article. We have not yet heard of the election of a new Pope.

AUSTRIA, PRUSSIA, and RUSSIA, are in a state of agitation; but we observe nothing in their political affairs which calls for recital, beyond what will be seen under our other articles.

BELGIUM.—It appears, says an article in an English print, that on the 9th of Feb. "the Belgian Deputation in Paris were officially received by the Minister of Foreign Relations. The interview lasted two hours, and the gravest questions were under consideration. If, says the Gazette, our information is exact, it will now be proposed to the Belgick Congress to elect Prince Charles of Naples as their King, who will espouse the Princess Mary of France. The Belgick Deputies stated, that their mission related exclusively to the Duke of Nemours." A Dutch gun-boat was driven ashore at Antwerp; the Belgians seized it, and hauled down the flag of Holland. On which the commander of the boat, Lieutenant Von Spyck, went below, and set fire to the powder magazine. The vessel blew up instantly, and all on board, except two, perished—himself among the rest—Ten Belgians were killed, and twenty wounded. It is not easy to conjecture what will be the issue of the business of choosing a king for Belgium. We fear it will prove a firebrand, to kindle the flame of war throughout Europe.

POLAND.—It appears by the last accounts that the Russians were advancing in great force toward the confines of Poland. Count Diebitsch had issued two proclamations, one to the people of Poland, the other to the army. To these the Polish Diet returned a spirited answer, which concludes thus:—"The Polish nation, united in its

Diet, declares, that for the future, it constitutes an independent people, which has the right to confer the Polish crown upon him whom it shall deem worthy of it—upon him whom it shall judge capable of observing faithfully the principles which he shall have sworn to, and of preserving untouched the National Liberties." The declaration was signed unanimously by the members of the Diet. To all human appearance, the Poles are rushing on their own destruction. But God can order it otherwise, and we pray that he may. Russia has reason to dread the conquest of Poland, even if she should achieve it. The leaven of insurrection and rebellion is working silently among her own subjects; and we suspect strongly that she will have to fight France before all is over, if she sheds Polish blood—What is called the cholera morbus, but which is now believed to be the genuine plague, brought by the Russian army out of Turkey, has appeared at St. Petersburg, and in a part of Poland also—Fears are entertained that it will spread over Europe. Thus, war and pestilence, two of the three of heaven's sorest judgments, are in the heart of Europe, and the third—famine—may possibly follow before long.

ASIA and AFRICA.

Did our space permit, we should chronicle a few articles from these large sections of the globe. But as they are not of immediate interest, we reserve them to a future occasion.

AMERICA.

The political state of our sister republicks, in the southern part of our continent, continues to be most deplorable. There is no actual war, at present, in Chili and Peru; but there is no stable peace and order, even in these States; and in all the rest, civil commotions exist, and in some, actual warfare. The last accounts from Buenos Ayres, represent the danger of war in the whole of the United Provinces, as imminent, if not unavoidable. In fact, neither these provinces, nor the Argentine republick, can properly be said to have enjoyed peace at all, for several years past. In Colombia, Central America and Mexico, there is active civil warfare. The death of Bolivar appears to have been seriously lamented by a large part of Colombia, and the persecutions which are believed to have caused his death, have probably given depth and keenness to the indignation and resentment of his numerous friends. In Mexico, the ex-president Guerrero, has been taken, and after a very summary proceeding, on the part of his captors, shot. His party is in a great measure put down, but peace is not obtained, nor is there any prospect of its being speedily settled on a solid basis. In Guatimala, or Central America, the conflict of parties, which seemed to be stayed for a while, has recently been renewed. It is long since we remarked that Republicans cannot be formed but by time, education and information. The influence of all these is wanting among our southern neighbours; and in addition, the effects of the Romish superstition on the mass of the people, and of infidelity on the part of their leading men, are pernicious in the extreme.

UNITED STATES.—We take no part in the ardent controversies going on in our country, relative to the choice of the next President, or the recent quarrel between the two highest officers of our government. Paper wars are bad enough, but they are so much less an evil than the wars which shed blood, that in view of the present state of the world, we have abundant reason to be satisfied and thankful. We bow before the decision of the Supreme Court of the United States, in regard to the unhappy Indians.—Their cause was most ably advocated, and we doubt not that the decision of the judges was right. But the heavy guilt of violating our treaties with these Indians, and of driving them from the lands which they hold by the gift of the God of the whole earth, as well as by solemn compacts with us, is only shifted from our legal tribunals to another department of our government; and such we understand to be the purport distinctly of the opinion of Chief Justice Marshall—the man of all the world to whose opinion we should, on such a subject, be the most ready to surrender our own. After a winter of unusual severity, and much suffering among the poor, the spring appears to be advancing in its happiest form. We have great cause, also, to be thankful for the numerous awakenings and revivals of religion, which are witnessed in various parts of our land. The enemy was in very deed coming in like a flood; but we do hope and pray, that Jehovah has begun to lift up a standard against him. Now is the time for much prayer and much Christian effort; and guilty, in no ordinary degree, must be that professing Christian, whose active co-operation is now withheld.

ERRATUM *in our last number*.—On p. 132, the 2d column, and beginning of the third paragraph, in place of what there appears, read—"If Adam and his posterity were one person, then his sin would have been our *personal* sin, and the act of eating the forbidden fruit would have been our *personal* act."

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

APRIL 1, 1831.

REPORTS OF MISSIONARIES.

Many of the Reports received from our Missionaries during the last month, are of so interesting a character, that we deem it expedient to omit, in our present number, the usual selections of foreign intelligence, for the Monthly Concert—and would earnestly recommend, in their stead, extracts from the following accounts of the gracious outpourings of the Spirit of God, upon our Missionary stations.

NEW YORK.

From the Rev. J. BURCHARD, dated Belville, Feb. 3, 1831.

Revival in Belville, N. York.

In the early part of the summer, our *spiritual* horizon began to brighten.—The attention of the people in the different settlements contiguous to Belville, where the word was preached during the week, was evidently arrested, and in a short time, a goodly number gave evidence of a saving change. But the work which at one time, indicated a powerful refreshing, was soon arrested by sectarian influence. About this time, that portion of our field of labour called the Wardwell's settlement, (including from 15 to 20 buildings) was favoured with a gracious outpouring of the Spirit, and in a few days fifty persons, comprising more than one half of the population that were in the habit of attending public worship, gave evidence of having passed from death unto life. The dispensation of the Spirit in this place was marked by pungent conviction for sin, followed by an early submission to the supremacy of Christ. At several of our social prayer meetings at private houses the spirit moved upon the deep of the heart in great majesty.—The hardy sinner bowed before its power, like the rush before the wind. Yet, in the midst of this deep feeling of soul, even when the great fountains of iniquity were breaking up, there was none of that wild ebullition of feeling, which is so often a "counterfeit of the work of the spirit;" but it appeared like clay, yielding to the hand of an *Almighty* potter. In the month of September, we had an accession to our number of forty-five persons, principally on a profession of their faith. And when this church which had so earnestly contended for the faith against "principalities and powers" beheld these trophies of love, approaching the baptismal font, to receive the symbol of consecration, they felt to appropriate in full the language of the Spirit, "A *refreshing* from the *presence* of *the Lord.*"—From the formation of this church, in the month of December 1829, to the September following, we received into our communion seventy members. Our whole number is now eighty-five. With the aid of fifty dollars from your Society, we have been enabled to sustain for the whole of the time, the administration of the word. Our meetings on the Sabbath, have been well attended. Our Bible class and Sabbath School are flourishing. We have a Tract Society, upon the plan of monthly distribution in successful operation. The church maintain the "unity of the spirit in the bond of peace."—We have reason to believe, that rising of 130 souls have been gathered into the kingdom of Christ: many of whom have joined other churches. The means used have been the preaching of the word; faithful parochial visitation, and public fasts: the latter of which, have been most signally blessed of God. In the space of six months we had eleven public convocations of the church, for fasting and prayer, which were observed with all the solemnity of the Sabbath.—And now, desiring to refer all saving benefits, to their heavenly origin, even God's eternal purpose, in Christ Jesus, and cherishing the hope, that the past is but the pledge of future blessings, in the words of the Prophet we would say, "For Zion's sake, we will not hold our peace, and for Jerusalem's sake, we will not rest, until the righteousness thereof go forth as the brightness, and the salvation thereof, as a lamp that burneth."

From the Rev. D. PAGE, dated Knowlesville, Orleans co. N. Y. March 3, 1831.

Revival in Knowlesville, N. Y.

In my last I said there were some favourable appearances in this place. Soon after my writing, the Lord came this way

indeed, set down the foot of his power, and has brought a number out of moral darkness into the light of the gospel. The work is not so general as in other places of which we hear, yet we have witnessed in many instances, very special manifestations of the Holy Ghost, filling the hearts of christians with prayer and faith. We have seen the evidence before our eyes, that God will hear the prayer of the faithful. The work is still going on, tho' it is somewhat retarded by preachers of other denominations crowding in, whereby sinners are diverted from the great business of saving their souls; and christians having a spirit of party and jealousy have ceased to pray with that holy, heavenly fervour, and strong faith that characterized their intercessions a few days ago. Thus they have in a measure quenched the spirit. But they are becoming convinced of their sin, and humbling themselves in the dust; and the spirit of prayer is rising, and I am confident the work will go on. In the North part of the Society, where no other denominations hold meetings, the work goes on with a steady course. Christians pray and souls are born "into the kingdom." I have not time to give you a particular account of my labours, I would only say that I delight to do all that I am able in the service of my Lord and Master. And for the last three months I have been enabled to perform more labor than is common for me, and for this special goodness I bless and praise my Lord and Master. How many have already been renewed in this good work I am unable to say. Many have obtained hopes that they shall through the blood of Christ be saved from their sins. And although it is to be feared, that some have been led to deceive themselves, yet I think that in the general, the work is genuine, and that many have truly submitted their hearts to God.

The last Lord's day was a time of the special presence of the Lord; the place of worship was filled to overflowing.

We received into the church one by letter, and nine on profession; seven of whom I baptized. In partaking of the symbols of Jesus' death, many communicants I believe exprienced a precious season. It is expected that others will come to the church soon. When I came here one year ago, the members of this church residing in the place were about 27. The number is now about double. There is still a prospect, that the church will be increased.

From the Rev. E. S. Hunter, dated Wyoming (Middlebury,) Genesee Co. Feb. 28th. 1831.

Revival in Middlebury, N. Y.

As the results of my remaining here, I am able to say that through the smiles of the great head of the church, the congregation under my care has been strengthened and built up. A revival of religion has been enjoyed, which in the estimation of charity, has brought many souls from the kingdom of darkness, into the kingdom of God's dear Son.

Fifty-four of these fruits have already connected themselves with the church under my care. The Sabbath School cause in this place has the past year received an impulse, which I trust will be felt in its happy influence, for years to come. During the past year, every destitute family in the town has been supplied with a copy of the word of life.

A Temperance Society formed upon the principle of entire abstinence now exists in this town, consisting of more than two hundred members. Something has been done, and is still doing in reference to the Tract cause. The attention of the members of the church has been directed to the subject of aiding by regular yearly contributions, the funds of the Assembly's Board of Missions; upon this subject a good state of feeling seems to exist, and it is probable that in the course of the present year, the church will become regularly organized upon the fifty cent plan.

This congregation *feel* that the aid, which your Society has afforded them in their feeble and trying circumstances, is the alone means which, with the blessing of God, has lifted their head above the waves. It is indeed true, sir, that this congregation furnishes one, among the many instances of a society labouring to sustain the gospel, with its privileges and its hopes, and yet for want of sufficient resources to succeed in the effort, was despairing and sinking, but has been revived, and the way prepared for the permanent enjoyment of the means of grace, through the timely aid of Missionary Charity.

From the Rev. A. Rawson, dated Barre, Feb. 28, 1831.

Revival in Shelby and Royalton, N. Y.

Since I wrote you, God has done wonders among the people of Shelby and Royalton. Between thirty and forty in Shelby, hope, they have submitted themselves to God, and believed in Jesus Christ. Others are now enquiring, what they shall do to be saved. A general seriousness pervades the congregation—Some will probably connect themselves with the Methodists—and others with the Congregational church at Medina. In Royalton twelve or thirteen cherish a hope in Christ. In *them* I have great confidence—they seem to have a great

sense of their sins as committed against a holy God, and in his unbounded mercy in saving them.—Seven came forward to be prayed for Sabbath-day evening.—Many others are serious. The church is united and alive. We hope many more will *not only feel it to be a duty*, but a privilege, to deny themselves—take up their cross and follow Christ. In both congregations, God has been mindful of *those*, that have attended Sabbath Schools. The cause of temperance is flourishing. At the last meeting of the Temperance Society of Shelby, fifty united.

PENNSYLVANIA.

From the Rev. D. M. Barber, dated Great Island, Feb. 16th, 1831.

Results of three year's Missionary labours.

The third year of my labours in the service of your Board having expired, I will notice briefly, what has been doing for the cause of Christ during that time.

Two congregations have been formed. Three houses for public worship have been erected, and two others commenced which we expect will be finished shortly. Between 60 and 70 persons have been received into communion in the church. Eight or nine Sabbath Schools have been formed, in which from three to four hundred youths, have received instruction. But for reasons mentioned in former reports, some of these schools were short lived. Others formed under more favourable circumstances have flourished.

The most interesting part of my charge at present is the Great Island congregation, which lies immediately below this mountainous region in a very pleasant and fertile valley. I have been labouring in this congregation but one year, and only but the one fourth of my time, but for the future I expect to spend one half of my time in the congregation. We formed but two Sabbath Schools in the congregation last season which promise great usefulness. One of them has 108 scholars enroled, and until the deep snow fell, there was a general attendance. The other school has about 70 scholars.

All the Merchants in the bounds of this congregation, (five in number) have excluded ardent spirits from their stores as an article of profit.

We have lately formed a temperance society on the plan of entire abstinence, and about 70 have joined it. On this subject we meet with much opposition, but we have reason to believe the Lord is on our side, and his friends are fast coming over.

MARYLAND.

From the Rev. G. W. Kennedy, dated Taneytown, Md. Feb. 10th, 1831.

My prospects at first, were not very flattering. I found here sinners *dead* in *trespasses and sins*, and professors of religion, *twice dead, plucked up by the root. O ye dry bones*, I cried, *hear ye the word of the Lord;* but they would not hear. Awake! Awake! I exclaimed; get ye out of this city, its name is destruction; but they would not move—The stil small voice was wanting.

A day of *fasting*, *humiliation*, and *prayer*, was appointed. After humbling ourselves by fasting we prayed unto the Lord for his spirit, and the Spirit of the Lord came down, and moved over the assembly—*bone came to its bone, and we were quickened together in Christ.*

My congregation has increased very much in numbers and attention.

Our church is *now finished.* It is a brick edifice sufficiently large to accommodate, in addition to our present number, *a few hundreds* of our brethren the *other side of the mountain* if we had them *here. It is paid for.*

I have formed *two Bible Classes.* One for *young ladies*, the other for *young men.* These are *highly interesting.*

Missionary Spirit among Sabbath School children.

We have *two flourishing Sabbath Schools.* One is in union with the Lutherian church. The other is conducted by a few pious females at their own residence. I was invited to attend this last mentioned school last New Year's day, when we had an *exhibition* of *Missionary Spirit*, such as I never before witnessed. The children were to receive *premiums*, which, when they beheld, excited their *highest admiration.* The superintendent observed, that those children who were disposed, might have the *value* of their presents in *money*, provided they would put it in the *Mission Box.* More than *half* the children chose the cash, and dropt it in the *box*, with countenances *shining with benevolence.* I observed one poor little Irish girl drop in fifty cents.

Our Missionary Society is prospering. In addition to the $40 you have received this year, you may expect 10 more in May. The females in the congregation, devote *one day* in each week, to work, for benevolent objects.

Tract Society.—We distribute about 1000 pages monthly.

We have a *Bible Society* auxiliary to *young men's of Baltimore.*

The last society I shall mention, though not the *least* in numbers or importance, is our *temperance society.* At its organization about a year since, there were but

10 or 15 members, now there are upwards of 60. The anniversary of this society took place on the 1st of January. As a preparatory measure, we distributed about 100 Kittredges! *Enemies* have become *friends*.

INDIANA.

From the Rev. S. Scovel, dated Lawrenceburgh, (Indiana) Feb. 3, 1831.

We still enjoy the uninterrupted blessings of our covenant God; and while so totally unworthy of these blessings, we trust their continued bestowment excites in us gratitude. Since my last report we have removed to this part of the field, and have been encouraged with some accessions to our little communion from which we hope to raise up *one* for the ministry, who has, with good prospects, commenced his preparatory studies. We are now looking too with joy towards the removal of the painful disabilities under which we have laboured for the want of a house for public worship. The friends of our cause here have made self-denying arrangements for the erection of such a house the coming season. God grant success to the design.

Our house at Harrison, we have so far finished that, with two stoves, it is comfortably warm for winter use. Seldom does a christian heart enter it, but feels thankful to see it rescued from its former prostitution. Purifying the sanctuary has, more than once, been accompanied with a blessing. Harrison is an example. Forty one have been added to the communion of that church, since they began to repair "the altar of the Lord." The present prospect is encouraging.

The rich fruits of the refreshing experienced by the "church of Elizabeth and Berea" still remain, affording good promise of fitness for "the garner of God."—The church now consists of 36 members, with hope of addition soon.

To our Sunday Schools, four have been added since my last report; by *all* which I am *encouraged*, but with *one* truly *delighted*. I refer to the school in this place. It is made up of Methodists and Presbyterians, consists of more than 100 pupils on the list, and is carried forward by a vigorous set of Teachers, whose competency is aided by going carefully over each Sunday lesson in a Bible class which I instruct on each preceding Thursday evening.

This Bible Class, formed a few months since, and now consisting of 40 members, is an object of affection to the pupils, and of hope and joy to the teachers. It is my blessed nursery, where I trust, the "good seed of the word" will take deep root, and flourish abundantly.

I travel—visit families—circulate tracts as usual: have also baptized, since my last report, 16 adults and 5 infants—preached 100 sermons—given numerous lectures and addresses—established one prayer meeting & one additional Monthly Concert, besides one Sabbath School Concert—I have received 54 to the communion.*

With trials, I have much comfort in my work; more from heaven and earth than I have any reason to expect. I am highly gratified with the increase of *intelligence* throughout my field. Religious and other reading is becoming more common, while the good fruits of it are of course apparent. The children who have not outgrown the benefits of S. Schools, (which, alas! many have done) are gathering manna from these blessed institutions, which, we hope, will nourish them up to the stature of perfect persons in Christ. Along with the comfort arising from these sources, I have been gratified to see the aged sinner seek a refuge just as his sun was setting. There are two cases; the one 80, the other 84 years of age. They fought for their country in its infant struggle, and feared not the clangour of arms nor the roar of cannon, but I have seen their quaking and tears on account of their unprofitableness and guilt. I have rejoiced to embosom them in the fold of Jesus; and wept at hearing one of them for the first, in his 85th year, lead our public devotions. The same individual had a little previously commenced family worship, and had so numbered himself with 15 other heads of families around me who have within a few months thus consecrated their houses to God. Thanks to God for this increase of family religion.

From the Rev. Wm. Sickles, dated Rushville, Indiana, Feb. 10, 1831.

I have two Bible classes, and expect when the spring opens, and the days become a little longer, to commence one or two more. We have a S. School in this place, but at Olive Ridge it has been suspended during the winter, for want of a suitable place to meet in, but shall re-commence again, as soon as the weather becomes warm enough to hold the school in the church. During the last six months, 10 persons have been added to the church on certificate. I regret to be compelled to say that very little visible success seems to have attended my ministerial labours for the period included in this report. The attention, however, to the preaching of the word has been as general, as at any other former time, often more than the room we occupy would contain, (our church being not yet in a condition for use.) I have endeavoured

* 17 of these were on certificate.

with all plainness and simplicity to exhibit and enforce the truth, according as God has given me ability, and to "keep back nothing that might be profitable," but alas! I must take up the complaint of the Prophet, and add, "Who hath believed our report." I often feel much discouraged in view of the state of religion in this part of the church. But perhaps in this there may be something of a disposition to walk by sight and not by faith. I know that not the least part of the minister's work is to "perfect the saints," and "edify the body of Christ." But are not the same means which God has ordained for effecting these glorious purposes of his grace, also adapted to transform sinners into saints? And are not those seasons in which many are turned from darkness to light, also the seasons in which saints are turned more and more unto God? It may be, however, that God sometimes effects the two objects separately; and though the seed sown, (save that which lodges in the hearts of God's people,) may seem to fall by the wayside, among thorns, or in stony places, yet in due time it may spring up and bear fruit. Such reflections serve to sustain the spirits of many of God's ministers, especially in these western states, where there are so many obstacles to the success of the gospel, resulting from the ignorance, the prejudice, and the sectarian spirit almost every where to be met with. In some of our congregations there is not one active zealous, and efficient man, but the burthen of almost every thing falls upon the minister. In such a state of things, our hands often hang down. You know my brother (for God has blessed your labours) that nothing is more cheering to the servant of Christ, than to witness the success and power of the gospel in the conversion of sinners; and perhaps you know how painful is the apprehension to seem to be "set for the fall of many," and to be a "savor of death" and not of life. Though frequently cast down and perplexed in view of the existing apathy, I am not in despair, I dare not doubt that God will bless his own truth, and will one day raise in power what has been sown in weakness.—The field I occupy is an important one. This county, by the late census, is, I believe the fourth in the state in population, and second to none in fertility. I seemed to have been directed to this place by the finger of providence. I am willing to live and labour here; or I am willing to go to any other part of the vineyard where the same providence may direct. Since I have been located in this place, I believe my ministry has been generally acceptable to my own people, and perhaps as much so among other denominations, as our views of truth could reasonably be expected to be. Peace and harmony seem to prevail among the members of the church, and but two or three cases of discipline have occurred. In the adjoining county, where I spend one fourth of my time, there appears to be a prospect of good. The attention to preaching is encouraging; and the settlement is rapidly increasing, as the national road passes through it. There is yet no church organized, and perhaps suitable materials do not at present exist there, but it is thought the object may be accomplished at no very distant period.

I received some time ago your letter, enclosing a commission from the American Sabbath School Union, and will attend to the duties assigned as soon as the season will permit. Several agents are now employed in this State in the formation of Sabbath Schools, but the inclemency of the season has rendered their success very limited.

The Temperance reformation seems to be making a gradual progress in this county, and some are now its friends who not long ago, manifested a very decided opposition From 15 to 20,000 pages of tracts have been circulated in this county within the last six months, and have been attended with some good effects, especially on the subject of temperance.

With respect to the general prospects of the Presbyterian Church, in this state at the present time, I am not able to speak particularly, having been confined to my own district since the meeting of Synod. We anticipate, however, the happiest results from the operations of the American Sabbath School Union.—It is believed the prejudice which has existed against the Union is wearing away, and doubtless, when the public mind shall be satisfied as to the benevolent and catholic character of that noble institution, its plans will meet with a general co-operation among protestant christians, in the western country.

From the Rev. D. Monfort, dated Franklin, Johnson Co. Indiana, Feb. 17, 1831.

The prospects of the church here are exceedingly flattering. The increase from emigration is rapid. The people are well united, and generally from fixed sentiment attached strongly to the doctrines of the old School.

Weekly prayer meetings have been kept up during the winter; likewise the Monthly Concert. Two interesting Bible Classes are organized. The Sabbath Schools, of which there are two, have done little during the cold weather, for want of suitable houses; and I take this opportunity to say that in the business of organizing Schools, I shall not attempt any thing until the warm season.

ILLINOIS.

From Mr. Isaac Bennett, dated Carmi, (Ill.) Jan. 18, 1831.

Anticipating the difficulty of travelling in the winter season, and regretting the loss of time, that it would consume, I formed a resolution last fall to obviate it in some degree, by making my visits to the congregations, less frequent and proportionably more protracted—to remain at one place talking personally "from house to house" during the day, and preaching "publicly" in the evenings, so long as the Lord seemed to favour it; and then to go to another, just as Providence from time to time appeared to direct. In adopting this plan, I was soon much encouraged with the hope that the blessings of God was attending it, in the serious impression of a number, and in the hopeful conversion of a few. But my resolution was not sufficiently firm to prosecute it far; seeing that it left other congregations too long destitute; which, together with the earnest solicitations that came to me to preach occasionally in some other sections of the country, which are yet a moral desolation, at length allured me away. And in one of these excursions, 30 miles beyond my western boundary I visited two places, and since twice repeated the visit, preaching 3 or 4 times before I departed; when I discovered that a congregation in each of the places might soon be collected if they could be attended to. At the place the most remote, the Lord has blessed these visits to the awakening of some, and to the hopeful conversion of two or three. Encouraged by this, and finding that there were a number of Presbyterian families in the vicinity, and several who were communicants in that church previously to their emigration, I have made, in accordance with their earnest desires, some arrangements for the organization of a church, and proceeded as far as your missionary is officially qualified to do.—There is much land yet to be possessed, and many churches might soon be gathered with the blessing of God upon a little ministerial labour. But as we have already more churches than we can well attend to, we cannot devote much time to collect others—And if we could, it would be attended with the melancholy fear, that we were gathering churches only to neglect them—(for the want of time, impels us in a great measure to neglect some that now exist)—buoying up, for a time, the hopes of those who have raised the Macedonian cry, only to let them sink in deeper despondency; which must be the case till *more* labourers are sent forth into the vast harvest of this western land.

The new congregation organized at the Kickapoo last August, and left, I believe, entirely destitute of preaching ever since, has at last raised a cry for a supply of the bread of life; but the place is too remote from this to admit of our visiting it often. And they wish, in connection with the Paris church, (only 30 miles distant) to locate a minister, and think they are able to support one in the manner of this country, if they knew where to obtain him.

From the Rev. B. F. Spilman, dated Shawneetown, Illinois, Jan. 31st, 1831.

During the month of November, we had an interesting communion season in Shawneetown. Three more were added on examination to our little flock here. Some good impressions were made, which we trust will not be forgotten.—This is a place which we think demands the sympathies and prayers of christians as much as any other place in the western country. Much business is done here, as a place of landing for all kinds of boats. And freight must often be received on the Sabbath, by those who otherwise would be in the house of prayer. According to the present arrangements, the Sabbath is also the principal day of business in the post office. It is a distributing office; and on that Holy day, the mails generally come in from all parts, and at the very hour in which some are repairing to the house of the Lord, some are obliged (under the present law) to labor in the office; and others are visiting the office for letters, &c.

With these, and other obstacles in the way of the advancement of the cause of Christ, I find my faith often severely tried. But from our own experience in "the day of small things," and from the sure promises of God, we believe that "Jacob" will here "arise," though "he is small." The Sabbath School here has I think accomplished considerable good, and under the blessing of God, promises much more in future. There is much need here of some intelligent, pious man, who could find leisure to attend this school, and fill the place both of a superintendent and teacher.

GOLCONDA.

I have been providentially prevented from prosecuting my labors in the Golconda church, almost the whole of the last quarter. A species of the small pox, called the varioloid, spread through the village and a part of the neighborhood, which rendered it, as we thought, imprudent to hold public meetings or even pass from house to house. This seemed to us mysterious, as that was the time when the special influences of the Holy Spirit were shed down there. But the Lord, as we think, has carried on his work in the

hearts of those who appeared to be truly convicted. On my visit there two weeks since, I could discover no instance of turning back. There has been a Sabbath School in operation in this part of the church, which lies in the country; but for want of some one who has the qualifications and leisure to act as a superintendent, no such school has yet been in operation in the town. There I find, with gratification, that measures have been lately adopted for furnishing every destitute family with the Bible, before the first of May next. The cause of Zion here is evidently going forward.

Itinerant Labors.

Since my last report, I have spent some time in White, Wayne and Franklin co's. I am more & more convinced of the importance of settled ministers spending time when it is practicable in itinerant labors. For seven years I have labored and travelled in this State: and the greater part of the time has been employed in this way. I was trying to raise the standard here when there was no Minister resident in the State of our order, with whom I could take "sweet counsel." The strongest faith which was then in possession could not carry my mind forward to what I now witness. We have now in the State about 20 ministers, and by a resolution at the last meeting of the Synod, our presbytery is divided into three. And we expect a Synod to be erected by the next General Assembly. My feelings with respect to what the Lord has done and is doing, I cannot describe. This part of the State has been particularly blessed in several places, during the last year in brother Bennett's field of labor, and in my own. And we trust that the dews of Heaven will still descend. Pray for us, that our unfaithfulness and unworthiness, may not prevent the work of God in the salvation of sinners from advancing.

OHIO.

From the Rev. L. C. Rutter, dated Manchester, Feb. 15th, 1831.

My congregation at Manchester, continues to increase in numbers and attention. Some cases of seriousness have lately come to my knowledge. At Huntington in consequence of the want of a convenient house, the attendance upon the dispensation of the word is not so good as during last summer; the approach of the season, when we can again assemble under the trees of the forest, encourages me to hope, that we shall be favored with a more numerous attendance. In the meantime, the increased desire for the continuance of the public means of grace, and the *unusual* attention manifested during the deliverance of my messages, encourages me in the hope that my feeble attempts to advance the kingdom of the Redeemer, have not been "in vain in the Lord."

I rejoice in the fact, that the temperance cause is advancing among us. In my last report, I believe, it was stated, that the Temperance Society of Manchester consisted of forty members; since that time, it has increased to about sixty-five. One, who has lately connected himself with the Society, had been considered a confirmed drunkard, for the last twenty years; he is now, however, a warm friend to *cold water*. His reformation has effected a happy change in a large and respectable family.

MISSISSIPPI.

From the Rev. T. Archibald, dated Columbus, (Miss.) Feb. 21st, 1831.

Difficulty of sustaining Sabbath School in Mississippi.

I have for ten years taken great delight in Sabbath Schools. When I came to this county four years ago there was not a single Sabbath School in it. It was a thing but little known. In the course of the year I organized three Sabbath Schools; and about that time three others were formed; and now there is not a single Sabbath School in existence. The three which I formed did well while I attended to them in person; but I found that it was not consistent with ministerial duties to be always in a Sabbath School. And as soon as the novelty of the thing was over they declined and finally died. They were revived for a time but are now extinct. I could fill the whole country with Sabbath Schools; but the great matter is to keep them alive. This can be done by having competent teachers. Rewards or premiums are not sufficient to keep such schools in existence. I speak from experience. In conducting Sabbath Schools there are several difficulties, but the great difficulty is the want of self-denying men. He who undertakes to teach a Sabbath School should be pleasing in his manners, attentive to the children, firm, zealous, persevering, and determined in the pursuit of his object. He should be discreet and qualified to instruct. You may go into a neighbourhood and find the people very willing to have a Sabbath School, but you will probably not find a man in it capable of conducting one. You may find a man that would do, if his education was sufficient; and again you may find a man whose education is very good, but he is wanting in every other qualification. Cannot such men be found in the North as would do well in a Sabbath School. I know that people in the North are afraid to live in the South, but I do believe this country is as healthy

as any in the U. S. We want several mechanics in this country. We want a tinner and silversmith very much. I will do all in my power to promote the Sabbath School cause.

LOWER CANADA.

From a Missionary of the Board, dated Lapraire, March 2d, 1831.

It is difficult to unite the people in pecuniary efforts to advance religion. The Scotch and the English are so prone to look to the government for churches, schools, ministers, &c. that it is not until their patience is exhausted, and they are led to reflect, "while we wait our children are growing up in ignorance and heathenism," that they arouse themselves to action; but I trust that from the spirit of the times, and social improvement in Britain, a crisis will arrive which will throw them upon their own energies, and oblige them to discover that they have abundantly better resources among themselves, for the purposes in question, than can be possibly found in any government. If all the denominations are put upon an equal footing, and each has to provide for itself, this wilderness will soon begin to blossom as the rose. This must at all events take place in Canada ere long, whether it does in Britain or not; and such a change is necessary to dissipate unfounded prejudices, as well as to produce united and direct efforts to do good. We look for better days, and we trust that a large portion of the labour, and a rich reward will fall to the lot of American Brethren.

Deplorable Ignorance and Superstition.

How much we need better days I might state a thousand facts to shew:—take the following incidents as specimens. Immediately after Christmas I was informed by a gentleman, a son of a clergyman of the Kirk, who is agent for the seigniory of B. where I preached once a fortnight, that two Roman Catholic Priests, and two Church Wardens, in their tour around the Parish, for the purpose, had called on him to beg *"pour l'enfant Jesus,"* observing that he was come into the world, and must of course be supported. "And did you give them any thing for such a purpose?" "I gave them five dollars"—not from any respect to their plea of course, but for the sake of good neighbourhood, as representative of the Seigniory, a tract of land 18 miles square, the property of a member of the present popular administration, Edward Ellis, Esq. Secretary of the Treasury.

This farce is performed annually immediately after Christmas: alms of all sorts are collected, money, flour, pork, grain, bread, &c. &c. these various articles are exposed to sale at the church door the next Sabbath, and whether the proceeds are appropriated to benevolent and holy purposes this deponent sayeth not.

The second incident will also shew what adepts the gentlemen of the Cassock are in matters of finance. I was one day driving down the river in my sleigh and passed a poor beggar, of whom we have many in this country, he appeared to be in a delicate state of health, and requested me to allow him to ride a short distance. As they are in general addicted to intemperance, and otherwise discreditable, I at first drove past him, and took no notice of his request, but suddenly recollecting that it would give me an opportunity of conversing with him, I took him up, and asked probably more questions than Dr. Franklin answered without asking. It appeared that in consequence of his malady he had been induced to bring himself under a vow, in order to obtain a cure, and had visited a sacred station at the lake of the two mountains, about 100 miles from his home; he had already passed through six parishes, and had presented an offering to each of the Societies of half a dollar, to say mass for his recovery; he had yet two parishes to pass where he would have to pay two more half dollars. I asked him how much he had collected by begging, he said four dollars, so that it appeared that he would have given to the Priests every farthing that he had begged.

I then asked how he had lived if he had given all the money to the Priests—he replied that he had supported himself on his journey by the morsels of food that were given him at different places where he had called. I endeavoured to point out to him, a more excellent way, and told him that I was a Protestant Minister, and that I would pray for him, but that I did not wish him to give me half a dollar, he expressed his thanks in the strongest terms; our way divided and we parted; may he become an importunate beggar at the throne of grace.

Penance is used for the same convenient purposes—a French woman who is wife of an Englishman, living near me, had on one occasion to leave her family for three months and to bring home a certain number of dollars for the church.

In some instances they have to go through a certain district, to enter every house, and in every house to kneel down on their knees and beg.

These hard terms of reconciliation are sometimes accompanied with the additional imposition of perfect silence, so that persons unacquainted with the system would suppose that many of the beggars were dumb. A clean, well dressed female entered my house a few days ago, and without speaking a word opened

her hand and shewed a half-penny by way of explaining her object.

I might mention here a thousand abuses among Protestants as well as among Papists; the violation of the Sabbath is dreadfully prevalent here, as it is in all popish countries; and what is very, very much to be regretted and has created an indescribable pang in my heart, when going out to preach on the Lord's day, I have met, in the winter, a long procession of loaded sleighs, and in the summer, immense droves of hogs driven by the sons of the pilgrims, at once dishonouring their fathers, their country and God, and giving countenance to the profanations that are practiced in this semi-pagan country. These are some of the evils to be lamented in our hours of humiliation.

Yet after all something is still doing: the English language is becoming more prevalent. Two schools are patronized in this village by the government. Our Sabbath School is renovated, and while we number about 12 of the most interesting young people in the village as Teachers, we have every protestant child in the village, old enough to attend, on our list, and nearly a thousand verses of scripture, hymns, and catechisms are recited every Sabbath.

One of our Sabbath School Teachers, aged 20, has just been removed by death. She had not long put her hand to the plough, and we hoped she would have been useful to the children; but probably God had determined to effect by her death, what we had anticipated by her life. She confessed herself one of the chief of sinners, and died hoping in the Lord Jesus, and counseling her young friends to immediate and earnest preparation for heaven, and exhorting them in the Sabbath School to be "steadfast, unmoveable, always abounding in the work of the Lord." I endeavoured to improve the event in a discourse to the young people, Teachers and children, and I trust not without effect.

Since I last wrote I have preached regularly on the Sabbath at Laprairie and Beuharnois, and occasionally at Russel Town and St. Pierres, and in the week from house to house, within a circuit of seven miles about Laprairie.

This latter exercise has been of great use, and the number of my hearers on the Sabbath has been much increased. I have reason to hope that some good has been done. A society is to be formed almost immediately under the name of the "United Presbyterian Society," and the first steps are taken towards the erection of a place of worship, and a house for the minister.

The people will do something considerable towards the expense; they will probably be able to raise about a third or a half of the amount, and for the remainder it will be necessary for us to appeal to the liberality of our friends.

REPORTS OF AGENTS.

INDIANA.

The Rev. Isaac Reed has recently performed an Agency of 3 months, within the bounds of the Wabash and Crawfordsville Presbyteries, and in his last report, dated Feb. 8th, he says, "I feel happy to inform the Board, that we have now *six districts supplied*, all of which were vacant, without the prospect of a supply soon, when I wrote to the Board in August. Five of these districts are in the bounds of Wabash, and one in Crawfordsville Presbytery. That one is in Putnam Co. and contains two small churches. Both were constituted by my ministry; one the day before I entered upon the Agency with 10 members;the other is more than a year old, and has over 20 members. In this county I visited four settlements for the Board, and preached four times. The people heard joyfully of the designs and success of the Board."

The special object of Mr. Reed's Agency was to explore the country, and prepare the way for the location of missionaries. He names a number of very interesting districts which are still destitute, and where the way will speedily be prepared for the permanent location of Missionaries. But "*whom shall we send, and who will go for us?*"

The following extract from Mr. R's. report, will be read, we doubt not, with interest and profit.

Last Day of the Year.

The previous night a deep snow had fallen, and this day, the wind north west, high and cold, and was dark with clouds.

Prevented as I was from setting out in my tour down the Wabash, I concluded to ride about two miles to see how a family fared, in the severe weather, which I knew were in a camp in the woods. I was previously acquainted with the family, though they had lately come to their present place. The occasion of their coming, was, a lease for two years of a piece of wood land, on which, they were to make an improvement. They came and commenced to prepare for a house, a little before the hard freeze and most severe weather. A pen of logs, with clapboar droof, raised for a stable, hous-

ed their things, and was their sleeping place. A fire was made at the root of a large Beech tree, with a camp made by setting forks in the ground, on which were laid poles horizontally, nearly four square round about the fire. Against these horizontal poles, long and straight poles were raised, placed upon end at the ground, and standing in a sloping manner, along two sides—the west and north, with a turn round the north east corner. At the top over the fire, and the area within the top of the camp, was a covering of clapboards. And the day previous to my visit a neighbor had sent them two large waggon covers, which were strung along the open side. The place where these met was the entry into the camp.

I feared they were suffering. This fear led to my visit. I wished to cheer them with the voice of friendship and prayer, for I knew they were pious. The mother with four little girls was within: the husband and three boys were employed without, getting up logs to rear up a house. Two of the little girls, too young to work, one seven, the other near five years old, had each a Bible in her hand, and the mother, whilst sewing upon a linsey garment, was hearing their chapter and teaching them to read. The little child of nearly seven years, stood up by my side, and read appropriately a chapter in Mark of 56 verses. The husband and three boys finding that I was there, left their work and came in. I then commenced asking the children the shorter catechism of our church, and they scarcely missed a word. The oldest girl nine years, went also a long way with the boys. This was closed by reading the 12th chapter of Eccl. remarks and prayer, and often during the time, I thought truly religion is the ruling principle of this family. It is seen in all they do. These children are training up in the way they should go—And it is in the nurture and admonition of the Lord.—The Bible is their guide. And this pious mother is taking immense pains, that the little ones may know the Holy Word, from the dawn of their reason. She informed me that five of their seven children, read each a chapter in the Bible every evening, and usually by fire light. I did not find them in distress. Of the parents and seven children, *not one was ill.* And in the sevearest weather the Thermometer was 12 below Zero.—None of these children had a cold. O how strongly was in my mind, the part of the proof of the mission of my Saviour, "*The poor have the gospel preached unto them.*" I returned light of heart, and had my christian feelings refreshed from my visit to the poor in their camp, in the cold snowy day—For while I was teaching within, the winds were roaring in the tops of the tall and thick forest trees, which were over our heads. Happy poverty! when they are "*the Lord's poor.*"

The cause of Temperance.

A man in Green County (Ind.) who keeps travellers, on the Temperance plan, took in three men after dark, (I was with him before.) One soon asked the host if he kept liquor, and received a negative answer. Taking a bottle from his pocket he said, would it be offensive if we should drink our own liquor? The man of the house set a bucket of water out side of the door, and told them if they wished they could go out and drink.—They went out and the querist immediately returned and asked some who were within, if they would take a drink—To which I replied, I neither drink such liquor, nor encourage others to drink it. He replied, hah! then you don't eat hay; and I replied, not sir, till I become a horse, and a horse will not drink your liquor. This put him to silence.

MEETING OF THE GENERAL ASSEMBLY.

As the period for the meeting of the Assembly is near at hand, we would remind the *Agents* of the Board of Missions, *Treasurers* of Auxiliary Societies, and *all other persons* who have *monies to remit* for the use of the Board, of the favourable opportunity of doing so, by the *delegates*, who will soon be on their way to this city.

Our Treasury, at the present time, is *over-drawn* to the amount of several thousand dollars, and unless the funds already pledged to us are promptly forwarded, we shall find it difficult to meet the engagements which we have made with our Missionaries. The appropriations of the Board, for the support of between 200 and 300 Missionaries, are nearly $25,000.

To enable them to meet their engagements without borrowing money, from 8 to 10,000 dollars will be indispensably necessary, by the middle of May.

The Board have great confidence in their numerous Auxiliaries, and in the churches generally, and encouraged by their pledges of support, they have moved steadily onward in their work, extending their operations, increasing the number of their missionaries, and of course their pecuniary responsibilities. Let the pledges given be promptly redeemed, and the resources on which they have relied will be abundant.

All persons, who are indebted for the *Missionary Reporter*, are earnestly requested to remit the amounts due, to the Editor, with the least possible delay—and if convenient, by the delegates to the Assembly.

SPECIAL NOTICE TO MISSIONARIES.

With a view of securing accurate returns from all who have been employed in the service of the Board, for a longer or shorter period of time, since the 1st of May, 1830—we republish the following notice which was contained in our last number, and earnestly request that it may receive prompt attention.

All the Missionaries of the Board are requested, *without fail*, on the 1st of April next, to prepare, and forward immediately, to the Corresponding Secretary, a *special report*, embracing the following particulars:

1. Date of commission, and the precise amount of labour performed since May 1st, 1830.
2. The number of congregations, and missionary stations supplied, and the number of families in each.
3. The number of additions to the church on examination, or on certificate; of baptisms, and the total in communion.
4. The number of churches organized, and houses of worship erected.
5. The number of Sabbath Schools, Catechetical and Bible Classes, and the number of Teachers and learners in each.
6. The number of Bible, Tract, Missionary, Education, Temperance, and Colonization Societies.
7. The amount raised for Foreign and Domestic Missions, and the number of Auxiliary Missionary Societies.
8. The whole number of Sermons preached, Monthly Concerts attended, Prayer-meetings established, and families visited.

MISTAKE CORRECTED.

In publishing a report from Mr. W. G. Campbell, of Lewisburg, Va. in our number for December last, we inadvertently omitted to state that the remarks contained in the first part of that report, referred exclusively to *Little Levels*, Pocahontas co. Va. and not to Lewisburg, where the letter was dated. The mistake, which we deeply regret, was entirely our own, and we hope this correction will be deemed satisfactory.

APPOINTMENTS.

Mr. S Peck, for 1 year to 1st Presbyterian Congregation, Alden, N. Y.

Mr. S. R. Bertron, for one year to 2d Presbyterian Church Southwark, Philad.

Mr. A. Torrence, for one year to Cleaveland, O.

Rev. C. Stewart, for one year; half his time to Eaton, Preble co. O.

Rev. J. F. Price, for 1 year to N. Middletown, Sugar Ridge and vicinity, Ky

Rev. A. M. Keith, for 1 year to Cabin Creek, Ky.

Rev. Elijah Graves, for 1 year to Bethlehem and vicinity, Orange co. N. C.

Rev. D. L. Russell, for 3 months to Granville co. N. C.

Rev. R. H. Chapman, D. D. destitute settlements, Tipton co. and vicinity, Tenn.

Mr. J. Ramsey, for 1 year to Carmi and Sharon, Ill.

RE-APPOINTMENTS.

Rev. D. Page, for 1 year to Knowlesville, Orleans Co. N. Y.

Rev. R. Clapp, for 1 year, Lyme, Genesee co. N. Y.

Rev. N. Harned for one year, half his time to Ridley, Del. co. Pa.

Rev. J. Andrews, for 1 year to 2 congregations and missionary district, N. W. of Pittsburg, Pa.

Rev. I. Reed, Missionary Agent, Indiana and Illinois.

Rev. John Smith, for 1 year to Rockland, N. Castle co. Del.

Rev. J. R. Bain, for 1 year to Sumner co. Tenn.

Rev. B. F. Spilman, for 1 year to Shawneetown, Golconda and vicinity, Ill.

NEW AUXILIARIES.

Mount Pleasant, Tenn. Aimwell, Tenn. Bethel, Tenn. Coneauttee, Pa. Eaton, Preble co. O. Manchester, O. Pulaski, Tenn. Florence, Ala. Courtland, Ala.—Total 425.

LETTERS RECEIVED,

From 20th February to 20th March.

S. and M. Allen, Louis'a. J. S. Galloway, O. H. B. Funk 3, O. I. Reed 2, Ind. P. Chamberlain, Pa. W. B. Stow, N. Y. J. Hallinback, N. Y. S. M. Williamson, Tenn. W. Hughes, O. R. Brown, O. P. F. Phelps, Del. S. Peck, N. Y. Trustees chh. at Alden, N. Y. J. Eaton and J. Remington, N. Y. D. A. Sayre, Ky. R. M. Laird, Md. E. Harrison, D. C. T. B. Clark, O. Elders 2d ch. Southwark, Pa. Trustees of Ridley, Pa. D. M. Barber, Pa. T. Barr, O. Elders Eaton, O. J. S. Blain, Va. P. F. Fullinwider, Missi. J. A. Mitchell, S. C. T. Root, Ala. Elders Bethlehem, N. C. E. C. Hutchinson, Va. J. Painter, Pa. S. Steel, Ky. Ex. Commit. W. Lexington Presby. Ky. J. Andrews, Pa. Elders Middletown, Va. G. Vaneman, Pa. G. W. Ashbridge, Ky. J. S. Weaver, O. E. S. Hunter, N. Y. G. G. Sill, N. Y. J. Hart, N. Y. R. Clapp, N. Y. E. W. Crane, N. Y. J. Burchard, N. Y. G. S. Boardman, N. Y. M. Carpenter, N. Y. A. Rawson, N. Y. W. J. Frazier, Illi. J. R. Bain, Tenn. J. M. Ogden, Ky. S. H. Crane, Ky. W. C. Anderson, Missi. I. Purkiss, L. C. D. S. Russell, N. C. Elders Union ch. Tenn. J. T. Ramsey, D. C. D. M'Alpin, N. C. G. W. Kennedy, Md. W. M'Jimsey, Pa. S. C. Brown, N. Y. Elders 2d ch. Mont. Morris, N. Y. H. Hamil, N. Y.

Account of Cash received by the Board of Missions of the General Assembly, from the 19th of February to the 19th of March, 1831.

Bethel, Tenn. From aux. society per Rev. A. Hamilton,	$ 2 00
Big Spring, Nelson co. Ky. aux. soc. per John Bemiss,	15 00
Bowling Green, Ky. do. per J. Marshall, Esq. Treasurer,	1 00
Cincinnati, Ohio, Presbytery per Rev. Joshua L. Wilson, D.D.	100 00
Congruity, Pa. Aux. soc. per S. Thompson, Treasurer,	38 12
Courtland, Ala. do. per Rev. W. C. Anderson,	15 50
Deerfield, Ohio, do. per Rev. J. Hunt,	2 50
Darlington, Pa. do. per S. Todd, Esq. Treasurer,	9 00
Darien, Geo. Donation from B. E. Hand, Esq.	50 00
Dicks Creek, O. Aux. soc. per Rev. J. S. Weaver,	8 00
Florence, Ala. Donations from Mr. John Little per Rev. W. C. Anderson,	10 00
Auxiliary society, per do.	10 50
Franklin, Ohio, do. per Rev. J. S. Weaver,	8 05
Golconda, Ill. do. per Rev. B. F. Spilman,	11 50
Great Island, Pa. do. per Rev. D. M. Barber,	22 00
Harrodsburg, Ky. do. per D. A. Sayre,	20 00
Jamaica, L.I. do. additional and donations per Rev. S. H. Crane,	35 00
Louisiana, Cash received by a Missionary,	25 00
Lawrenceburg, Ia. Collections per Rev. J. Scovel,	2 50
Leesburg, Va. Donation from Mrs. Anna Rozett, per Rev. J. C. Hutchinson,	5 00
Lyme, Green co. N.Y. Auxiliary society, per Rev. R. Clapp,	20 00
Lebanon, Ohio, do. per Rev. J. S. Weaver	16 75
McConnellsville, Ohio, do. per Rev. J. Hunt,	11 75
Mount Pleasant, Tenn. do. per Rev. A. Hamilton, 1.00; donation from D. Gilchrist, do. 1.00; do. D. Hughes, per do. 0.12	2 12
Monokin and Wikomico, Md. Aux. soc. per Rev. R. M. Laird,	13 50
Donation from Col. G. Handy and Lady per do.	5 00
Memphis, Tenn. Aux. soc. per Rev. S. M. Williamson,	6 00
Mississippi, From Zion Congregation per Rev. P. H. Fullenwider,	12 50
Philadelphus Congregation, per do.	7 50
Middlebury, Genesse co. N.Y. Coll. on Thanksg'g day, per Rev. E. S. Hunter	10 00
Middletown, Ohio, Aux. Soc. per Rev. J. S. Weaver,	9 75
Newton, Muskingum co. Ohio, Collection per Rev. J. S. Galloway,	8 00
Philadelphia, Donation from Mr. William F. Geddes,	10 00
One cent a week subscription from Master and Miss Gaudy,	1 04
Subscriptions from Second Presbyterian Church	8 50
Donation from a female member of the Eighth Presb. Church,	5 00
Collections in do	30 00
From a friend to the Gospel, per Rev. Mr. Winchester,	2 50
Pulaski, Tenn. From aux. soc. per Rev. W. C. Anderson,	2 00
Port Gibson, Miss. Congregation per do.	60 00
Princeton, N.J. aux. soc. per Mr. John Lowrey,	26 00
Springfield, Ky. do. per A. McIlroy,	7 00
Shippensburg, Pa. Donation from a friend to Gospel Grace,	50 00
Sinemahoning, Pa. aux. soc. per Rev. D. M. Barber,	8 00
Tuscumbia, Ala. Donation from D. Mitchell, per Rev. W. C. Anderson,	5 00
Do. J. Elliott, Esq. per do.	5 00
Do. Dr. Wheaton, per do.	2 50
Do. Mrs. Winsten, per do.	1 00
Unity, Ohio, Aux. soc. per Rev. J. S. Weaver,	11 00
Perry co. O. Coll. per Rev. J. S. Galloway, 3 25; several individ's. 3.75,	7 00
Windsor, Ohio, Aux. soc. per Rev. J. Hunt,	9 25
Watertown, N.Y. Cash received by a Missionary,	75 00
Washington, Guernsey co. Ohio, Aux. soc. per Rev. J. B. Clark,	13 50
Zanesville, Ohio, Donation from Rev. J. Arbuthnot, per Rev. J. Culbertson,	1 00
Do. Mr. M'Laughlin, per do.	50
Missionary Reporter, from sundry subscribers	70 50
SOLOMON ALLEN, *Treasurer,* *No. 34, S. Third street.*	$924 83

The following sums are acknowledged as having been received and appropriated to the Missionaries of this Board by the Ex. Comm. of the Presbytery of Watertown, N. Y., from Jan. 1, 1830 to Jan. 1, 1831.

Champion, N. Y. 8.00; Rodman, do. 16.25; North Adams, 10.00; Oxbow, 9.12; S. Harbour, 55.87; Brownsville, 26.88; Alexandria, 2.75; Adams, 72.88; Lorraine, 12.91; Henderson, 10.25; Orleans, 1.94; Theresa, 5.30; Rutland, 5.44; Watertown, 108.83; Copenhagen, 2.00; Evans' Mills, 13.62; Cape Vincent, 17.50; Old Subscription, 8.23; Stows' Square, paid Rev. A. L. Crandall, 35.00; Lewis co. pr. Mr. Abot, 13 87.—Total, 431.54.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

A SERIOUS APPEAL

To the Presbyterians of the United States, in behalf of the Board of Education of the General Assembly.

DEAR BRETHREN :—It is known to you that this Board was instituted by the Supreme Judicatory of the Presbyterian Church, in this country, with the view of *uniting* and *facilitating* our efforts to assist such pious and gifted young men as desire to become ministers of the gospel, but who have not the means of defraying the expense of a suitable education. You are aware, also, that the Board is dependent on the General Assembly for its existence, and for all the powers with which it is invested—that its members are appointed, and its transactions reviewed by that body, from year to year;—that it is *strictly* an *ecclesiastical* institution, amenable to the Presbyterian church, in her *distinctive character*, and of course, limited in its attentions and appropriations to her own sons, whom she is aiming to qualify for the labors of the Evangelical Ministry :—

Now the question, which we would respectfully submit to your serious consideration is—whether an institution, thus constituted, and having in view the object just named, has not strong claims upon your patronage and cordial support? That an increase of Ministers of Christ, is desirable will scarcely be denied by any one, who believes the Bible, and regards, with christian sympathy, the deplorable state of the thousands, nay, the millions of mankind, that are destitute of the gospel. In our own connexion, there are hundreds of vacant congregations; besides many others that are but partially supplied. One minister, in many instances, having charge of several societies, among which his labours are divided: and these wants are multiplying with the rapid increase of the population of our new states and territories. And it is well known that one of the chief hindrances to the success of our missionary operations, both foreign and domestic, is the scarcity of well qualified men to perform missionary service. If we extend our views beyond the limits of these United States, we see in every direction, moral desolation, in a still more appalling form. Look at the British territory, to the north—at Mexico in the south-west, and at South America, where the obstacles to the spread of the gospel are fast giving way, and who, that loves the Redeemer and cares for the souls of men, can hesitate to acknowledge that more labourers are needed to gather in this great harvest? The revolutionary movements in Europe, we doubt not, are designed of Providence, to prepare the way of the Lord, by breaking down the high places of civil despotism and Papal influence. Here a door will soon be opened, if we are not greatly deceived, into a wide field of ministerial labour. Where shall we find men of the right stamp, to enter in, and do the work of evangelists? In Asia, and Africa, as also in many islands of the sea, a good beginning has been made, which, if not prosecuted with vigor, must, in all human probability, prove abortive. Fresh recruits of labourers from Christian lands must be furnished, for years to come, or the poor pagan, half won to Christ, will return to his idolatry; and Christendom will subject herself to the charge of parsimony and want of zeal, in the best of causes.

There remaineth much land yet to be possessed. Three-fourths of mankind are yet in heathenish darkness, or shrouded in the false and lurid drapery of anti-christian superstition. If ever the world is to be won to the obedience of Christ, and the acknowledgment of him, as the only Redeemer, it will be, by the blessing God, upon such means as he has seen fit to appoint. The preaching of the word is, by divine designation, the principal means of propagating the gospel, and of saving souls.

Is not an augmentation of ministerial force then, desirable? is it not closely connected with the glory of God? By what other instrumentality is the christian religion to be published to all nations? Other means have their use; but this is indispensable. Now we are not to expect this desirable increase of ministers, in a way of miracle, or without the use of appointed means on our part.—While we pray the Lord of the harvest to send forth labourers into his harvest; we must sustain the pious poor, whose hearts he has disposed to the work, while they are acquiring the requisite degree of mental culture, for the arduous and responsible service.

This is the precise and sole object of the Board, in whose behalf your favour is solicited. It proposes to aid and encourage every deserving and needy youth, in our communion, who manifests an earnest desire to devote himself to the work of the ministry. It aims to concentrate and systematize the exertions of the Presbyterian Church, in pursuance of its grand object; and bids fair, if properly

supported, to rear up in habits of attachment to the doctrines and discipline of the church at whose altars they are to minister. But these ends cannot be accomplished to any considerable extent, without the co-operation of the people of our denomination generally. The Board is the organ of the Church, designed to promote convenience impartiality and efficiency in this important concern. Its funds are composed entirely of the voluntary contributions of the friends of the cause, placed at its disposal, from year to year. And it ought to be recollected that, as this is a *Presbyterian* institution, and contemplates aiding those candidates only who are of that denomination; we cannot expect and do not presume to ask the patronage of any persons who do not belong to our religious connexion.

We ask you then, brethren, in the spirit of fraternal confidence, to sustain your own institution. It is not local in its character, or partial in its appropriations. It has no favorite schools or colleges—in the locating of its benificiaries, for the purpose of instruction; it neither claims nor exercises any power. Its object is to aid and encourage young men, during their whole course of study preparatory for the sacred ministry, whatever may be their location, upon the receipt of satisfactory evidence, as to their character and necessities. True, our efforts in this matter, are limited to our own denomination; and so we may, perhaps, be inclined to regard this as an objectionable trait in the character of the Board. But is it a reasonable ground of objection?—May not any denomination of christians unite, and act alone in their endeavors to promote the interests of religion, without incurring the charge of sectarianism or bigotry? We concede this right to others. We cheerfully unite with our brethren of other persuasions, in the Bible cause, and in every similar design involving no compromise of principle, or sacrifice of our own honest views of truth and duty. But in training ministers of the gospel, we verily believe, more will be done, in the aggregate, by the separate action of each sect, on its own plan, than can be accomplished by a nominal union, while there exists such a diversity of opinion among christians, in relation to ministerial qualifications, gospel order and ecclesiastical polity. These considerations must, we think, commend themselves to every sober and reflecting man's understanding.

May we not, then, count upon the assistance of our brethren, in this good work? By means of this Board and that of Missions, our denomination has now an opportunity to put forth its strength, and act with vigor, and through divine favor, with an efficiency correspondent to the space which it occupies in the American church. And never were the dispensations of Providence more propitious to evangelical enterprize than they are at present. Peace and prosperity pervade our happy country. God is pouring out his Spirit, and calling multitudes into his Kingdom. Many pious youth are offering their services, in the ministry of reconciliation, if they can but secure the requisite measure of intellectual culture. Shall we not extend to them a helping hand? There is a pressing demand for labourers, in the Lord's vineyard at present; and ten years hence, it will probably be *ten fold* what it now is. From every quarter of the inhabited globe, the cry is, "Come over and help us." The inhabitants of the isles are waiting to receive the Messiah's laws—the messages of truth and grace. Let us take courage—let us have faith in the divine promises respecting the Redeemer's Kingdom—let us come up to the help of the Lord against the mighty, with the prayer of faith, and those labours of love which God never fails to own and bless, for the furtherance of his Gospel.

And now, brethren, we close this appeal, indulging the hope that you will foward *speedily*, by mail or otherwise, such contributions, as will enable us not only to sustain the young men that are connected with the Board, but to afford assistance to several interesting applicants, who are anxiously waiting to know the result of their application. A considerable number of our beneficiaries are now well forward, in their education, and will soon be off our hands, if not interrupted; but, really, we shall not be able to support them to the end of their course, without more liberal contributions than we have been receiving for the last few months. And it is grievous to be obliged to turn away applicants of good promise, with ample testimonials, when we know that thousands at home, and millions in foreign lands, are suffering a famine of the word of life.

☞ Ministers are requested to read the foregoing to their congregations, on the Sabbath, accompanied by such remarks as they shall deem proper.

EDITOR.

PLAN

For the support of Public Charities.

WE have received a circular of the 2d Presbyterian church, in the city of Albany, N. Y. with which we are much pleased, giving the outlines of a plan for the above purpose. We copy the substance of it, omitting local matters, in the hope that other churches may be indu-

ced to follow the example, or adopt something of the kind, with such modifications as shall be deemed best suited to the peculiar circumstances of each.—The plan was adopted, it appears, in this instance, at a joint meeting of the Trustees and Session of the church. In explaining their views of the necessity of some such measure, they say :—"It may be proper to observe, that the reason for proposing a new plan is, that there is great expense and inconvenience in the common method of taking subscriptions and making collections. It is also supposed that the ordinary mode of soliciting funds is attended with bad effects on the cause of christian charity, and perhaps, also, at times upon the hearts of the contributors.

If an Agent is employed to raise contributions, he must be constantly travelling, at no small expense; and yet he can hardly address more than one or two congregations in a week. In the mean time, an able minister is thus taken from other duties. There is, therefore, a great loss, or misapplication of ministerial labour, and a portion of the funds raised must go to support the Agent. But, when we recollect, that, no one Agent, for one object, could go through all the churches in the land in many years;—and, further, that there are many different objects, for which funds are to be raised, it becomes quite manifest that there is too great a sacrifice of money and of valuable time, in the method of Agencies, as generally practised.

Furthermore, the present system is inadequate, in its operation; it is inefficient and often oppressive on individuals. A call may happen to be made on a man of business at a moment of pressure and difficulty. Many calls for extra efforts may be made within a few months. It seems right that every one should, upon calm and serious deliberation, survey the several objects of public charity, and set apart such sum as he thinks proper for each; and it is better that this be done deliberately, than under the influence of urgency, or importunate solicitation.

To remedy these inconveniences, it is proposed, that, for the public charities hereafter proposed, no public collections be made, nor subscriptions encouraged; but, instead thereof, the following course be pursued, viz :

1. That there be a list of objects made out and agreed upon; and let each member of the congregation determine what sum he will appropriate *monthly*, to any or all of these objects. He can give to all, or to such only as he deems most important.

2. Let the sums subscribed be *monthly:* it is thought best that the habit of making frequent appropriations to benevolent objects should be formed. They will not be much felt, if small, though frequent; and yet the amount to the whole congregation, will be great.—Those, however, who prefer paying for three, six, or twelve months at once, will of course, do so.

3. A committee, appointed by the congregation, is to have charge of collecting and applying the funds thus raised; of which an account is to be rendered once a year.

4. Every subscriber can withdraw or vary his subscription at pleasure.

5. It is recommended to parents to encourage their children to subscribe, even if the sums be very small. This is an important item of christian education.

Then follows the list of objects, such as the distribution of the Bible,—Education for the ministry,—Missions,—Distribution of tracts,—Sunday Schools, &c. with a form of subscription, and MEMORANDUM, demonstrating, that a congregation of fifteen hundred individuals, can raise $3.435 per annum, by contributing according to their various circumstances, from one cent to one dollar a month thus—

Suppose 500 persons to pay one cent per month, it will amount, per annum to				$60.00
500	at	6¼ cents	do.	375.00
250	do.	25 do.	do.	750.00
125	do.	50 do.	do.	750.00
125	do.	100 do.	do.	1.500.00
1500				$3.435.00

This is certainly a feasible plan; and if generally adopted by our churches, it is easy to see what an amount of money might be raised, even if no one in our communion should pay more than twelve dollars a year. On the plan hitherto pursued, if indeed it may be called a plan, many individuals are harrassed and oppressed, while the great mass of the people do almost nothing;—and some of our best institutions are languishing and ready to die for want of adequate support. The prejudice againt soliciting agencies is very strong. Some change in our mode of operation seems necessary. Perhaps we shall do well to revert to primitive usage. Paul's plan was a weekly appropriation. "Upon the first day of the week, let *every one of you* lay by him in store, as the Lord hath prospered him, that there be no gathering when I come."

Extract of a letter from a Clergyman in N. Jersey to the Rev. Dr. Green of Philadelphia.

"In looking over the contributions to the Board of Education, I am grieved to see that the amount is so small; and afflicted by being informed that the Board are compelled to decline increasing the number of their beneficiaries for want of funds.

To aid in supplying every destitute family in the U. States with a Bible,—in planting Sunday Schools over the great Western Valley, and in sending forth missionaries to every unoccupied region, is doubtless incumbent on every christian. But without a great increase of educated ministers, your missionary operations must be cramped, and, without the influence of the living teacher, the Bible will produce, comparatively, little effect, and Sunday Schools will languish and die. If then, we wish Sunday Schools to flourish, the Bible to be read, studied and loved—and the light of the gospel to be carried to every dark corner of our land,—let us sustain our Education Board.

The prejudice existing, against the expense attending necessary agencies, I deem unreasonable. If the principal part of the salary of your General Agent were raised by specific contributions this prejudice might be allayed. Twenty individuals, giving $50 each, would be sufficient. *Cannot that number be found in the Presbyterian Church?*

Please to appropriate the amount of my order ($50) to the use of the Gen. Agent of the Board of Education."

The writer has our sincere thanks not only for the *substantial proof* of his zeal in the Education cause enclosed, but for his judicious remarks. We trust his suggestion, in relation to the prejudice referred to, will be duly regarded. It is, indeed, unreasonable; but as it exists, and is exerting a pernicious influence, all occasion for it should be removed if possible.

Duties of the Corresponding Secretary and General Agent of the Board of Education.

12.—1. It shall be the duty of the Corresponding Secretary and General Agent, to take special care of the office.

2. To keep the books of minutes, and all the necessary registers of beneficiaries —their names, recommendation, place of education, stage of education, date of reception, and amount of aid rendered.

3. To prepare all the regular business for the meeting of the Board, and of the Executive Committee—and so to arrange it as to facilitate the despatch of business.

4. T conduct the general correspondence of the Board and of the Committee, and prepare the matter for the Education Register, monthly, endeavouring to make it both profitable and popular.

5. To exercise a pastoral care over all the beneficiaries of the Board, to visit them as often as practicable, at least once in every year, and to hold correspondence with them as frequently as circumstances may require, so that the Committee may always be fully informed respecting them.

6. To take the direction and guidance of the various Agents which may be employed by the Executive Committee, maintain a constant correspondence with them, and keep the Committee fully advised of their proceedings, and

7. To do whatever may be necessary, under the direction, and with advice and consent of the Executive Committee, to secure and advance the prosperity of the education cause.

RECEIPTS

FOR THE BOARD OF EDUCATION,

up to the 15th ult. viz:

Churches of Great Valley and Charleston, by the Rev. Wm. Latta -	$7.06
General Agent—a balance	90.25
Seventh Church, Phila. by the Rev. Mr. Engles	60.00
Rev. J. Culbertson, Zanesville, Ohio, his donation	10.00
John Stille—annual subscription - - -	100.00
Auxiliary—Lebanon, Ohio, by Mr. Hardy - -	33.00
Church of Dillstown, by Rev. G. Duffield - -	5.00
Received previous to 23d of February	$ 305.31

—

The following since; viz:

From Church of Frankford, by Gen. Agent	$17.75
Fourth Church Phila. do.	10.00
R. and L. Pittsburg, balance do.	00.62½
Judge Darling, Reading Pa. do. - -	5.00
Wm. J. Williams of 6th Church, Phila. do. -	20.00
Conrad Hanse do. do. do.	30.00
	$83.87½

JOHN STILLE, *Treasurer.*